Division I
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THE

MISSIONARY HERALD.

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THE following is a statement of the receipts of the Board for the month of February, and for the first half of the financial year, *not including the receipts for the debt.*

	February, 1895.	February, 1896.
Regular donations	$28,221.06	$34,735.80
Donations for special objects	9,184.53	3,787.12
Legacies	7,775.56	19,632.25
Total	$45,181.15	$57,155.17

	6 mos. last year.	6 mos. this year.
Regular donations	$204,001.21	$200,620.11
Donations for special objects	25,674.19	21,957.57
Legacies	80,698.83	55,522.95
Total	$310,374.23	$278,100.63

For the six months the *decrease* in regular donations has been $3,381.10; *decrease* in special donations, $3,716.62; *decrease* in legacies, $25,175.88; total *decrease*, $32,273.60.

Towards the debt of $115,000, which rested upon the Board, September 1, 1895, there has already been paid into the treasury over $82,000, leaving about $33,000, which amount is fully covered by reliable pledges, made prior to March 1, payable on or before August 31. While profoundly grateful for the relief obtained by the assured payment of the debt, there is yet nothing in sight which promises relief to our burdened missionaries whose supplies are cut off. We had hoped that by this time there would be such gifts from the churches as would warrant the making of appropriations up to, at least, the reduced measure of last year. But the showing for six months is not encouraging. It is getting late, but it is not yet *too* late. Friends must remember that gifts for the temporal relief of suffering Armenians, much as they are needed, will not meet the needs of the evangelical work among that people. On receiving the news of the reduced appropriations, Dr. Barnum, of Harpoot, though in the midst of one of the most sorely stricken districts of Armenia, says: "Nothing that has happened has really been so disheartening as this. The attacks of our enemies do not discourage us, because we are sure God is on our side, and he is stronger than they; but how shall we interpret this desertion by our friends?" Mr. Harding, of India, writes: "This retrenchment cuts down to the bone and *into* the bone, and most of us are at our wits' ends to know what to do." Dr. Chester, of the Madura Mission, writes us: "I have not known a sadder day in our Mission during the thirty-seven years I have been connected with it, than the day when we received from Boston our appropriations for 1896." Such utterances as these by our brave men at the front should be pondered by Christians in the home land.

THE joyful news has already gone over the country that gifts and pledges have been received sufficient to cover the debt of $115,000 which has rested upon the Board. In profoundest gratitude we give thanks to God and to his people who have aided in this emergency. If we make special mention of the donor of $25,000, D. Willis James, Esq., of New York, whose gift, conditioned upon the raising of the whole amount by March 1, gave the impetus to the undertaking, and also the committee appointed by the Board to have charge of this matter, Hon. Henry E. Cobb, Chairman, it is not because we do not recognize the equally generous and self-sacrificing labors of many not able to give so much of time or money. It is impossible as yet, and it may be impossible for some time to come, to state the exact result of this special effort, inasmuch as many pledges have been made on the condition that they shall be met before September 1. While there can be no reasonable doubt that these pledges will be redeemed, they cannot, of course, be reckoned as cash in hand, yet there is a clear margin sufficient to warrant the assurance that the debt will be wholly wiped out. Several gifts, amounting to some thousands of dollars, were made with the express statement that they were to be used for the debt if needed, and otherwise were to go into the general treasury. So far as the committee in charge and the executive officers of the Board are concerned, there has been the most conscientious endeavor to carry out the original plan of appealing not to churches as such, but only to persons of means who could give an extra amount in this emergency without diminishing their regular contributions. The debt having thus been provided for by individuals, the appeal to the churches for the support of the regular work is made with all the more confidence and urgency. We commend to the churches the following extract from a letter of Mr. James in forwarding his check to meet his pledge of $25,000. After speaking of his gratitude at the removal of the incubus of the debt, he says: "The *real* cause for gratitude will be, if it so stimulates all the churches and *every* member of *every* church to realize the obligation to do their part in sustaining the great work of the Board, that the receipts for the present year will enable the Prudential Committee to prosecute the work in all its parts vigorously and to the fullest extent, and yet without incurring debt. Our work has now *begun*. While we can be thankful for perhaps a few minutes, we must not tarry long, but be at work." May God give a spirit like this to all his people!

LETTERS from Constantinople report that up to February 17 something over $210,000 had been distributed for Armenian relief through the International Committee, of which Mr. W. W. Peet, Business Agent of the American Board, is Chairman. These funds came from Great Britain, United States, and from local sources. At Erzroom two bakeries are kept in operation, so that 15,000 people from the city and outlying districts are thus fed. Five thousand people were on the relief lists at Marash, and it was expected that when the disarmament of the Zeitoon people occurred the number would increase to 20,000. Hundreds of bales of clothing have been forwarded from Constantinople, and at last reports over forty bales and boxes had reached Harpoot, by way of Cesarea. Mr. McNaughton, of Smyrna, has gone to Erzroom to assist Mr. Chambers in the relief work, and Mr. Hubbard has secured his permit to return to Sivas.

THE last week in February, at the close of which this paragraph is written, will long be remembered at the Mission Rooms of the American Board. Two weeks prior to this it was found that, notwithstanding the indefatigable labors of the special committee having the matter in charge, there were still $35,000 to be secured before March 1, in order to meet the condition placed upon the offer of $25,000 made by one individual at the Annual Meeting. Could this sum be raised? The situation was grave. On the one hand the exigencies of the regular work precluded an appeal to the churches, since increased contributions must be asked for from them to meet *current* expenses. And individual solicitations had been made by those in charge until they were at a loss to know where next to turn. On the other hand, the failure to secure the $35,000 would involve the loss of what had already been pledged, and would leave the Board with the incubus of a debt which it would be hopeless to attempt to remove for a long time to come. Under these circumstances members of the Prudential Committee and the executive officers of the Board agreed to join the special committee in undertaking to raise each a specified sum, through personal solicitation or by correspondence. Calls were made and scores of letters were written to laymen, and pastors were addressed with the thought of reaching the few in each locality who were able to contribute in this exigency, without trenching upon regular gifts. It is hard to say whether hopes or fears prevailed. But the effort must be made, and the results were watched with prayerful anxiety. Cordial responses soon began to arrive, with some drafts and pledges, but it was not until the last week of the month that the fountains seemed to be broken up and the streams of benevolence flowed freely. During these days each mail brought its report of gifts from all parts of New England and the Middle and Western States, many of ten, twenty-five, fifty, and a hundred dollars each, several of $250 and $500, and some of $1,000. It has been a blessed privilege to stand over against the treasury and see the offerings pouring in and to read the generous and often tender words which accompanied them. The last message as the offices closed on Saturday night was a telegram from Chicago announcing $4,000 additional to what had been previously pledged. It was clear that the debt was swept away. "When the Lord turned again the captivity of Zion we were like them that dream." Not a few persons came to the Sabbath following with a firmer faith in God and in prayer, with stronger confidence in the people of God, and with renewed hopes for the coming of his Kingdom. In the midst of thanksgivings it was felt that our Doxology must be a more consecrated service in the days to come.

TILL the return of Mr. Mead to Adana, Central Turkey, in January, Mrs. Montgomery and Miss Webb were alone in that city, and they write of the exceptionally kind and thoughtful consideration rendered them by Captain O'Neil, of the U. S. S. *Marblehead*, which was anchored in the harbor of Mersin. It counted immensely in favor of these ladies that a United States officer of Captain O'Neil's rank should call upon them and should interest himself for their welfare openly and in every possible way. The thanks not only of these missionaries, but of all friends of missions and of every American citizen, are due to Captain O'Neil for his kindly bearing and his skill and tact in the conduct of affairs in that region.

THERE is no cessation in the accounts of appalling destitution coming from Asiatic Turkey. We are glad to be able to say that over $89,000 have been remitted to the International Committee at Constantinople, through the treasurer of the American Board, besides more than $35,000 sent through him to the Armenians by their kindred in the United States. Yet, as we go to press, the cable tells us that the funds are exhausted and more ample supplies are imperatively asked for. In all the vilayets of Eastern and Central Turkey, people by the thousands are without homes, clothing, bedding, and food, completely stripped of all they once had. Their cries for help are piteous. Why do not the men of wealth in our land send forward their thousands and tens of thousands of dollars? Why does not some millionaire give his hundred thousand? Never in the lifetime of any one now on earth has there been a more piercing call for charity, and it is inconceivable that another call like this should come in this generation. There need be no fear that the aid will not reach those who need it. The present organization for distribution of relief is most economical. All it needs is more money. Let that money come soon or it will be too late.

NOTWITHSTANDING the clouds that darken the outlook in Turkey, of which our missionaries write much, they are yet wonderfully sustained in their work and confident that light is yet to break through the clouds. They are strong in the faith that God will overrule these disasters for the advancement of his kingdom. One of the brethren at Marsovan thinks he sees signs of a spiritual blessing. Almost all Christians — Protestants, Armenians, Gregorians, and Catholics — are fasting and praying with one consent for such a blessing, and there are many opportunities for pressing upon individuals the offers of the gospel. This brother writes: "Will not the friends who have prayed *for* us during the days of our peril now pray *with* us, that the times of spiritual refreshing may come to this people. He who has heard your prayers and ours, sometimes of late sending answers so direct as to startle us and rebuke our weak faith; he who has raised up friends here to protect us and has stayed the tide of destruction at our gates, — will surely now, if you join with us in one great strong prayer of faith, grant that gift most needed, the gift of the Holy Spirit in saving power and grace."

QUITE in the line of this utterance is the following extract from a letter of Mr. Peet of Constantinople: "It seems to me that we have an unusual opportunity before us; the differences between the Protestant community and the Gregorians are fast melting away. The position taken by the American missionaries in this time of sorrow to the Armenian people is giving them a place in the hearts of the Armenians which they never held before. It is probable that we have before us opportunities without a parallel in the history of these missions, and if we are able and have courage and grace given us to hold on through the present visitation, our position in this land will be such as never could have been gained in any other way. To leave the field now would be to give up the possibility of a stronger position and wider influence than has ever before been possible in the history of these missions." And another missionary at the capital writes: "The best feature of the whole case is the clear acceptance by all the missionaries of the faith that God has some great blessing in store for us all for which he is preparing us by shutting us up to himself."

Dr. Boyd Carpenter, Bishop of Ripon, has an excellent article in *The Saturday Review* on "Missionary Risks and Gains," from which we quote these wise words: "No doubt it is horrible to read of massacres and outrages; and all reasonable care should be taken not to provoke them. But to abandon an enterprise because certain risks attach to it is quite another matter. The objection that men and women ought not to be exposed to certain perils is really part of a much larger question. How far are risks lawful in any enterprise? Will any one hold that only safe enterprises are to be undertaken? As we ask the question, we provoke a smile; for there are hardly such things as enterprises devoid of risk. Enterprise usually involves risk. No progress of any kind is possible without it. If immunity from danger had been made a condition of enterprise, the development of civilization would have been arrested long ago. America had never been discovered. Australia had never been colonized. Neither the Suez Canal nor the Forth Bridge had ever been constructed. Balloons, ships, and steamers would never have been known. Science would have been a pygmy instead of a giant. The healing art would still have been in the hands of charlatans. In proportion as we applaud the heroes of science and discovery, we admit the principle that certain enterprises justify certain risks."

An incident reported to us from Gurun, near Sivas, in Turkey, illustrates the truth of Christ's words that "He that loseth his life for my sake shall find it." Of the 1,600 Armenian houses in Gurun only 400 remain. At least 1,200 persons were killed and 200 brides or girls carried off. A girl whose name means by interpretation "unfading" was also taken, — a Protestant, — her New Testament in her bosom. They did not injure her, but soon after starting told her she must accept Mohammedanism. She refused; they threatened to kill her, but she remained faithful. Again and again they insisted, but she as often resisted, crying out, "Kill me now if you must, for I 'll never, never become Moslem;" and she took out her little Testament and read it in their presence. They actually let the girl go, and she turned around and found her way back home unharmed.

Henry M. Stanley is reported as saying recently that when he was at Lake Victoria in Central Africa, eighteen years ago, "there was not one missionary there, but to-day there are 200 churches and 40,000 native Christians, many of whom are enthusiastic converts and would spend their last penny to secure a Bible." Many will remember what a thrill of surprise and joy went through the Christian world when Mr. Stanley, in November, 1875, sent a letter to the London newspapers challenging Christians to send missionaries to Uganda. The English Church Missionary Society responded quickly, and soon over $100,000 was pledged for this new missionary enterprise. There is no more thrilling chapter in missionary history than that which records the work of God in Uganda during these last eighteen years.

A touching story comes to us from one of the centres of relief in Turkey, of a poor woman, nearly naked, who would not accept an old garment offered her lest she should be assaulted and the garment snatched away from her. So she took a very ragged piece of clothing, so worn and tattered that she thought it could excite no one's cupidity.

Letters from the missions, as was to be expected, are burdened with groans over the reduction in the appropriations made them. We do not, however, recall a single letter in which the least complaint is made of the reduction of ten per cent. in the missionaries' salaries, though this must cut severely; but the reductions of from twenty-five to fifty per cent. in the appropriations for the general work call out most vigorous remonstrances. Many of our missionaries seem almost paralyzed by the blow. They cannot understand it. Most of them admit that the Prudential Committee cannot properly appropriate funds which it has not a reasonable expectation of receiving; and they admit, moreover, that the rate of giving by the churches for the past two or three years does not give any solid ground for expecting that more will be received than has been appropriated, but they cannot understand why the churches do not rise to the necessities of the work. Why is it, they ask, that, with all the wealth in the hands of God's people in America, they fail to supply the few extra thousands of dollars needed for the support of the work already begun, to say nothing of entering the doors of opportunity so widely open? Is it wonderful that these missionaries often have the feeling that they are deserted by the churches that have sent them out, and that having themselves gone to the front, sacrificing so much that is dear to them, they are left stranded upon a foreign shore? A missionary in Southern India writes: "I was never in such a predicament in my life. My men have grown up in the mission and many of them have served long years. It does not seem fair to dismiss them now after long service; and if I do, it means pretty nearly starvation for them, unless they break away from the places where they have long labored and find employment in some other mission. And some of them are too poor to think of paying the expenses of a journey to any other place. But more than that, I have not a superfluous man; and to dismiss men means the leaving of church members who have for many years been accustomed to a Sabbath service. Or it means the giving up of schools which cannot well be dispensed with. If I do not dismiss, I must ask the men to live on the pittance of half a salary. How can a man support his family on a dollar a month? The thought will come into my mind that the burden of faith is, all unconsciously perhaps, being rolled off upon the missionaries."

An interesting fact reaches us from Batopilas in Mexico, which was opened as an out-station of Hermosillo in October last. Mr. Case's account of the commencement of work there is given in the *Missionary Herald* for February. Mr. Case now writes that the people of the place have made the surprising proposition that if the mission will establish a Boys' School in addition to the Girls' School, and will send an American missionary to give half his time to the directorship of the schools and instruction in English language, they will employ a competent assistant who shall be named by the missionary, and they will guarantee to meet all the expenses of the whole undertaking, excepting half the salary of the missionary. This is a proposition in the line of self-support the like of which we do not remember. It seems a world of pity that our Board has not sufficient funds to warrant the payment of the half salary of a missionary for such a point as this.

Purposing hereafter to keep a month in advance in furnishing programs for the Missionary Concert, we give in this issue the programs both for April and May.

Reports received concerning the Students' Volunteer Missionary Union Conference, held at Liverpool, January 1--5, indicate that the meetings were of an extraordinary character. They were presided over by a student of Glasgow University, and all the arrangements were in charge of students belonging to the Volunteer Union. The remarkable fact was brought to light that since the organization of the Union, a little less than four years ago (April, 1892), 1,038 volunteers have signed the declaration that it was their wish and purpose, should God permit, to enter into foreign missionary service. Of this number 212 have already left for foreign fields, 66 others have been accepted, 34 have been rejected, and 22 have been turned aside to other service. Forty-two different missionary societies and 27 countries have a share in the labors of the 212 who have already sailed. At the Conference at Liverpool more than 800 students, not all of them members of the Union, were present, representing 24 nationalities and 80 colleges from Great Britain and European Continent, with a few from America. A large number of meetings were held in sections, but eight sessions were held in the great Philharmonic Hall, which was often densely thronged. Addresses were made not only by the students themselves, but by missionaries representing a large number of societies and countries, Dr. A. T. Pierson notably representing the United States. All reports refer to the remarkable impressions produced during the meetings by the quiet, calm, and reverent tone of the students. Four of the leaders who had special charge of this Conference are to enter the mission field the present year. *The Church Missionary Intelligencer* gives an extended account of the meetings and says: "Old habitués of evangelical gatherings declared that they had never been in a like spiritual atmosphere. On-lookers who were quite disposed to be critical avowed themselves astonished at the quiet modesty of the leaders, and friends who were behind the scenes were deeply moved by the humble and prayerful spirit in which everything was done."

This European Conference of Student Volunteers, after careful and prayerful deliberation, has endorsed the motto which some three years since was adopted by the American branch, namely, "The evangelization of the world in this generation." The Union, however, in its reports is careful to emphasize the distinction between evangelization and conversion, and to make clear that it in no wise disparages educational missions. Its own interpretation of the motto is this: "The presenting of the gospel in such a manner to every soul in this world that the responsibility for what is done with it shall no longer rest upon the Christian Church, or on any individual Christian, but shall rest on each man's head for himself." The question will still arise as to just what is meant by presenting the gospel to every soul. Is it the utterance of the gospel message in the ear of every man, or such a reiteration of the message, accompanied by such an exhibition of Christian life, as shall give to those who are encased in sin and dull of hearing some adequate conception of what the gospel is? Whatever may be said upon this point, it is incontestable that the work of evangelizing the world might progress with a hundred-fold greater rapidity than now were the Church of Christ fully awake to its privileges and responsibilities.

MEMBERS OF THE MARSOVAN STATION, WESTERN TURKEY.

THE engraving opposite is from a photograph taken at Marsovan, Turkey, during the last summer, and shows all the members of that station, with many of their children. On the reader's right are Mr. and Mrs. White with their three children, and seated next to them are Dr. and Mrs. Tracy. Mr. Edward Riggs and Miss Susan Riggs stand in the rear, in the centre of the group, Mrs. Riggs being seated in front of them, and their son, Mr. Charles T. Riggs, a tutor in Robert College, in front of his mother. On the left of Mr. Riggs stand Miss King, whose untimely death is recorded on another page, and Miss Gage, and in front of them are seated Mr. and Mrs. Smith, with their little boy. Mr. and Mrs. Wingate, of Cesarea, who at the time the photograph was taken were on a visit at Marsovan, are shown on the left, with their little child, tidings of whose death at Cesarea have just reached us.

THERE seems to be a special meaning in the words of our Lord, "To the poor the gospel is preached," as we learn of the work of missionaries in China. The great mass of the population of the empire barely gain a subsistence. From the point of view of the American they have none of the comforts and a scant supply of the necessities of life. In an article in the *Church at Home and Abroad*, Rev. Mr. Bergen, of Chefoo, says that the terrible poverty prevailing can only be known by those who spend days and nights among the Chinese, seeing them in their common life, and he adds: "This is a *bran-eating*, not a flour-eating, people with which we have to do — a grass-eating and root-eating people. They live practically without meat. Should there be a happy demise of cow or mule, dog or donkey, through accident or tuberculosis or general decrepitude, there is a neighborhood feast. They eat occasionally of wheat bread, buy a bit of pork, have a bowl of vegetables, a few ounces of salt fish, but just about as often as the ordinary American citizen indulges in terrapin or canvas-back ducks."

THOSE who wish material about Africa for the April Missionary Concert will be aided by an article by Henry M. Stanley in the February number of *The Century* magazine, entitled "A Story of the Development of Africa." The twenty-five years since Mr. Stanley entered Africa have been marked by an astonishing advance in the knowledge of the continent, and in its opening for commerce, civilization, and missions. Mr. Stanley gives emphatic testimony to the zeal, devotion, and industry of the missionaries and to the great value of their services. We would refer our readers also to a very remarkable article by George R. Stetson, entitled "Commercial Africa," which appeared in *Liberia*, the publication of the American Colonization Society (Bulletin No. 3), for November, 1893. It is an elaborate statement as to what the commerce of the continent is and may become, if its resources are developed.

The Christian Herald prints a cable dispatch from Dr. Kimball, of Van, dated February 24, reporting a steady increase in the calls for help. Sixteen thousand refugees are aided daily. Six "*Christian Herald bakeries*" are running constantly. At an earlier date, Dr. Kimball reported that 6,000 pounds of bread were daily distributed, at a cost of $480 per week. See the letter of Dr. Raynolds, on another page, for some account of the industrial relief work at Van. *The Christian Herald* contributions for Armenian relief, as reported March 4, amounted to the grand sum of $32,000.

Missionaries do not need the endorsement of governments or of those who may be termed men of the world. They are quite content to labor with the approval of their own consciences in the sight of God. But it may be well for some who know little of their work to read what *The Japan Mail* says of those who are laboring in the Japanese empire. This is a purely secular paper, but very ably conducted by men whose theological opinions are by no means in accord with those of the missionaries, yet it says of them: "They lead the most exemplary lives; devote themselves to deeds of charity; place their educational and medical skill at the free disposal of the people, and exhibit in the midst of sharp suffering and adversity a spirit of patience and benevolence such as ought to enlist universal sympathy and respect. It seems to us that the record is all in their favor. Watching the question closely for many years, we have failed to discover any want of discretion on the part of the missionaries, unless it be an occasional display of unwise confidence in sending unprotected women into the interior."

Every true Christian ought to ask the question, What shall I give for missions, and how shall my offerings be distributed? Proportionate giving is recognized as proper, but what should be the standard? In a brief article on this subject in the *Missionary Record* of Scotland a writer presents these suggestions: "First, that every Christian ought to endeavor to give at least as much for foreign missions as he gives for Congregational and church purposes at home; second, that every Christian church ought to aim at a similar idea, and only think that it has discharged the minimum of its obligation to Christ and the world when it has given for the heathen as much as it spends on itself." This certainly is a standard which comparatively few individuals and few churches have reached. But we believe that the more thoughtfully and prayerfully it is considered, the more will this suggestion commend itself to Christians. There is no implication here that anything should be deducted from gifts for one's own church or neighborhood or country, but rather that the vast non-Christian world has claims as strong, and that the law of loving our neighbor as ourselves bids us do as much for the thousand millions of unevangelized as for our own selves and those close to us.

We do not credit the report, which comes through German sources, that Russia has advised the Porte to expel American missionaries from Turkey. Our doubt does not arise from any question as to what Russia desires to have done, or what she would do had she the rule over Asia Minor. Her history does not admit of a serious question upon this point, but her diplomats are too shrewd to announce to the world what her purposes are. She bides her time, and we meanwhile read for our comfort the Second Psalm.

It is altogether characteristic of affairs in Turkey that Miss Barton has received numerous promises that the agents of the Red Cross Association shall be permitted to enter upon relief work, but that the issuing of the necessary *iradé* has been delayed. Even the Turkish government does not question the need of such relief work, but though thousands are starving, there is no haste in granting the needed permission. The delay will undoubtedly cost a vast number of lives.

MISS MARTHA A. KING, OF MARSOVAN.

THE sorrowful tidings reach us of the death, on February 1, at Marsovan, Turkey, of Miss Martha A. King. It is impossible for mortals to fathom the mysterious Providence which takes from the earthly service one so fresh and strong and helpful, whose mental and spiritual furnishings were such as to qualify her in an exceptional way for the post she was filling. Born in Minneapolis, Minn., December 26, 1867, she graduated from Carleton College in 1891, and after serving for a time as an assistant in the Park Avenue Church, that city, of which Rev. Smith Baker, D.D., was pastor, she offered herself for foreign service through the American Board. The three reasons she gave at the time for choosing this service were: "love for my Saviour; the command of my Saviour; the great need." In her letter containing this offer she said: "I have been tenderly and wonderfully led in days that are past, and I know He is still leading. What I am best fitted for I do not know, but I am looking forward to hard, earnest service, and there is much joy in it. I am convinced that I cannot be happy and true to my deepest convictions and still resist the call to the foreign work." Receiving appointment, she sailed from Boston, August 5, 1893, with her attached friend, Miss Frances C. Gage, both joining the Western Turkey Mission at Marsovan. There she has labored for two and a half years, winning all hearts both among the natives and her missionary associates. She was ill but eleven days. The disease, at first supposed to be the measles, proved to be confluent variola, her vaccination of three years ago proving to be no defence. She had the loving care of devoted friends, and on her death there were mingled the tears and praises of the pupils in the school, and the poor of the town and of the neighboring villages.

Dr. Tracy, writing the day after her death, says: —

"Miss King has lived much, though not long. In early life she consecrated herself to the Redeemer and became an earnest worker for him. The call to Marsovan came through a member of that station visiting Minnesota. Even without the language she soon began to win the young people. Afterwards, in visiting and touring, she made friends very fast among the young and old. The needy lament her as they lamented Dorcas of old. A poor man in town, to

whom she had shown compassion, cried out on hearing of her death: 'Oh, why did not I die instead of her!' A poorly clad boy, who brings milk every morning, to whom she had given a pair of stockings, heard the sad news as he entered at an early hour, and sitting down by the gate wept passionately. During these days of distress and destitution in this country, as we are all striving to relieve the hungry and cold, Miss King had distributed to the poor children in a neighboring quarter thirty-five pairs of cheap shoes. Those poor children are now preserving those shoes as precious mementoes of her, wearing them as little as possible, going with cold feet in the winter rather than wear them out fast. The governor of the city called and asked to see the teachers and pupils together, when, as representing the local government, he expressed sympathy in some touching words, in view of the early death of one so excellent in character and so much loved, 'who had left such a country as America to live in such a land as this, for the good of the people.' He said the Lord had called her with a sweet voice to a better country, and expressed the wish that when her pupils and when all are called it may be by that same sweet, kind voice.

"A member of the church council, speaking at the funeral, in behalf of the community, said: 'A vial of the attar of roses is a choice thing to keep or send to friends, but when it is broken in pieces and its contents scattered in an assembly, its fragrance lingers long on their garments. This young life was a vial of precious odors. It is broken. The odor is sprinkled on all our hearts. It will remain there, a fragrant memory, as long as we live.' Dr. Sivastian gave testimony to the esteem in which she was held at Carleton. In her departure how much sunshine we have lost!"

THE AMERICAN BOARD'S WORK IN AFRICA.

BY MRS. LAURA H. BATES, OF MT. SILINDA, EAST AFRICA.

THE last decade has seen no greater changes than those which have been wrought in Darkest Africa. The recent disturbances have but intensified the interest in that vast continent. Each of the European nations, excepting Russia, has a "sphere of influence" there, so that to-day there is scarcely a mile of territory outside the Mohammedan regions of the north that is not claimed and occupied by the powers of Europe. America, alert lest some one should override the principles of her Monroe Doctrine, has no "sphere of influence" save that secured through the missionaries sent out by her churches. And so feeble have been their efforts compared to the greatness of the need that it seems at times as though they too had declared a "Monroe Doctrine"; for while the political world has occupied the entire continent for national glory, the Christian world has left *four million square miles* unoccupied for Christ!

The American Board has three centres of influence: the Zulu Mission, in Natal, established sixty-one years ago; the West Central Mission, begun in 1880; and the East Central Mission, established on the coast in 1883, and on its present site in the heights of the interior in 1893.

The statistics of the Zulu Mission, its 20 churches, with their 1,800 communicants; the 55 schools and 2,600 pupils; the native agency numbering 250, give but meagrely the results of work in that region. The Christian homes scattered up and down the whole colony of Natal; the family life, no longer mere animal existence, but a circle where love reigns and Christ is the "unseen Guest"; the changed faces, marking the inward transformation; the gradual undermining of degrading social customs; the development of *wants*, which force the indolent native to wholesome exertion; the elevation of woman, no longer a drudge, a slave, a piece of property to be bought and sold, but an individual, a treasure, a "crown to her husband"; the awakening of a thirst for knowledge, which packs 130 girls into buildings planned for 60, which fills the Girls' School at Umzumbi so full that the doors must be closed against other applicants, for lack of funds; the arousing of a feeling of dissatisfaction with heathen homes and surroundings, which compels the opening of a home for scores of runaway girls who flee for succor to the missionaries, — these are some of the signs that the leaven of the gospel is working in the hearts of the people of Natal and will work until the whole lump is leavened.

Special mention should be made of the work recently begun at Johannesburg, in the Transvaal, — a work forced upon the mission by the great numbers of natives, who, attracted by the larger wages, leave our stations and seek employment at the Gold Fields. This work of unusual promise is of particular interest in that from the first, save for the salary of its missionaries, it has been entirely self-supporting.

The latest feature of the work is the opening of a building in Durban where native girls, in passing through the city, may find a safe and comfortable shelter for the night; where servant girls, too little guarded by their neglectful mistresses, may secure a sleeping place and protection from the snares of city life.

The West Central African Mission, located in Portuguese territory, is in a flourishing condition. In spite of the expulsion in 1884, after the Mission was well established, and which for a time threatened its life, in spite of the shadow of death which has so often fallen upon its little band of workers, the work has gone steadily forward.

Here the young converts were early formed into a church, and to-day three churches with their seventy-three communicants testify to the faithfulness of the laborers in this field. The duty of self-support has been urged upon these churches from their infancy, and the readiness with which they have assumed this duty is both a credit to them and an object lesson to many an older mission. The 10 schools with their 270 pupils indicate that gradually the people are beginning to realize the value of education, and this feature of the work will be increasingly valuable as the years go by.

Situated as it is in high and healthful territory, this Mission is the natural gateway to still more populous regions toward the interior, which renders its possibilities for development practically illimitable.

The East Central African Mission, after narrowly escaping an untimely end from malaria on the coast, is now well located upon the heights of Mt. Silinda, 4,000 feet above the sea, 200 miles from the east coast, and on the twentieth parallel. It is difficult to formulate the results of these first years of labor.

They have been years of foundation building. On account of inadequate support from the churches, the time and strength of the missionaries have all too frequently been required to accomplish tasks which better economy would have delegated to those whose time was less valuable, leaving them free to carry on with energy and efficiency the work for which they entered the field — the winning of souls to Christ. But in spite of all hindrances, much has been accomplished. The confidence of the people has been won; evangelistic services have been maintained at the stations and out-stations; the educational work has been begun, and with the coming of Miss Gilson, recently appointed by the Woman's Board, a long-felt need in this department will be met and the work will be greatly strengthened. As in the older missions, the medical department is one of the most effective agencies in winning the people, and the missionary in charge of this work, while caring for their bodily infirmities, gently leads them to the Great Physician.

This, the infant Mission of the Board, needs but the cordial support of the churches to become a powerful factor in the winning of Africa to Christ.

Yet while, in general, the work of the American Board in Africa wears a hopeful aspect, what shall we say of the promise for the future? Surely the marvelous development of the continent through political agencies in recent years demands a commensurate effort on the part of those who bear the name of Christ and who have pledged themselves to work for the advancement of his kingdom. To a casual observer the immensity of the task to which we have lent our hand renders it wholly impossible. He sees a vast territory with a torrid climate, teeming with deadly malaria; an innumerable multitude, ignorant, degraded, and steeped in the vice of centuries, and now at length touched by a godless civilization. Little wonder at his incredulity. But to a servant of God, resting on his promises, knowing that each individual bears upon him the impress of the divine image, there is no thought but that of victory. He fears not the torrid heat, not the deadly fever, not the pardonable ignorance of the people on African soil, but only the frigid temperature, the chill of indifference, the unpardonable ignorance of the very churches who send him out, whose representative he is. His aim is not to civilize, not to educate, not to train in industrial pursuits, — not these alone, — but to develop in the people the godlike element of their nature, to lift them up, to establish among them a *self-sustaining, self-propagating church*, a living hope that is built upon a Rock, and that Rock Christ Jesus.

We believe in the future Christian development of Africa; we know the receptivity of the native mind for Christian truth; we have seen its effects in the lives of scores and hundreds of her children. But how long, O Lord, how long shall the coldness, the indifference, the neglect of thy children in Christian lands delay the coming of the King to his kingdom in Darkest Africa?

THE OUTLOOK IN TURKEY.

BY REV. H. N. BARNUM, D.D., OF HARPOOT.

If there has been a country during the nineteenth century which has had a darker outlook than Turkey has to-day, I do not know what one it is. From whatever point of view it is regarded, there is not a ray of light from any

quarter, except as one looks up and remembers the divine promises and the divine love. What are some of the present conditions?

I. *Material.* The chief industry in this country is agriculture. Although the land is principally owned by wealthy Turks, and farmers are never rich, this has been one of the most prosperous agricultural districts in Turkey. Now, many of the farmers have been killed. The houses of many have been burned. Not one in a hundred has escaped plunder, and the plunder has been of marvelous thoroughness. Generally not a rag, not a particle of food, not even an earthen dish has been left. In many cases even the windows and doors have been carried off. Often what could not be taken away was broken with fiendish malice. The survivors are largely dependent upon charity for means to live through the winter. With their cattle and utensils gone, how are they to renew their work in the spring?

Merchants and traders have also been impoverished. Houses and shops have been stripped and in many cases burned. Business in this country is generally done upon credit, but the collection of debts is, of course, now out of the question.

Those who have been murdered have been largely the heads of families, so there are thousands of widows and orphans who are kept alive during the winter by funds from abroad. After the winter, what? In former years, when there has been famine in one part of the country, the poorest people have tramped to some other part where there was plenty. Those who had little would help the more unfortunate who had nothing. That is impossible now. Every part of the country is alike desolate. There are no factories and there are no general enterprises through which such people can help themselves. For such families there seems to be no help till the boys grow up; but this condition of beggary is not a promising school for the coming generation.

The landlords suffer with their tenants, and, except in rare cases, where they have ability, they give no help. Every village also has a class poorer than the farmers, and these constitute the majority, who work here and there, to lay up supplies for winter. Their condition is, of course, one of abject poverty; for however poor a house and its furnishings were, even though the plunderers found nothing but rags, they swept the house clean.

The impoverishment of the people impoverishes the government. This government has long been on the verge of bankruptcy. What is to save it from complete bankruptcy now? The Armenians have borne a large part of the taxes — much more in proportion than the Turks. As an illustration I will cite the large village of Perchenj, which lies upon the plain, in plain sight of our windows. The taxes of the village, aside from the tithes, are 39,000 piasters. Of this sum the 180 Christian houses pay 33,465 piasters, and the 300 Turkish houses pay 5,535 piasters; 3,715 piasters income tax is collected from the village. This is supposed to be five per cent. of the income of the people. The Christians pay 3,282 piasters, which is probably more than ten per cent. of their money income; while the Turks pay only 433 piasters, which is scarcely a recognizable per cent. of their income. The Turks have at least ten times the amount of property of the Christians, and yet the Christians bear a large part of the public burden, except furnishing soldiers to the army. These taxes they can

no longer pay. The taxgatherers, by beating and imprisonment, will collect something. But beating and imprisonments will not put money into the hands of the destitute. I use this case of Perchenj simply as an illustration, and because while writing this letter I have had the opportunity to learn these facts. This all helps to show the desperate straits into which the government is drifting. The complaints of civil and military officers are already loud that they cannot receive their salaries.

Every enterprise is at a standstill, and every class of the community, except those who have enriched themselves for a brief space with spoil, has become impoverished along with the government. Has the world seen a more suicidal crusade than this since the persecution and expulsion of the Huguenots from France in the seventeenth century? It has been, and still is, the undoubted intention of the Turks, from the highest to the lowest, to crush out the Armenian spirit of independence and reduce them to their ancient condition of serfdom, or to destroy them altogether.

II. *Moral.* This is the land of the Bible. The American churches have been engaged in an attempt to revive Christianity in its original home. The leaven of the gospel has been introduced and it has been permeating the whole Armenian community. Superstitions have given way to definite ideas of spiritual truth. Evangelical, self-supporting churches have been organized. A thirst for education has been developed, and schools have rapidly multiplied. Even female education has come to be considered essential. Christian homes, with genuine home life, have multiplied. Even above the desire for plunder the present has been distinctively a Moslem crusade, and Moslem civilization is essentially that of Arabia of the seventh century. The cross, religious books, and everything which Christians regard as sacred, have been treated with special contempt. Churches and schools have been destroyed, and teachers and ecclesiastics have been among the first victims of massacre. Those whose lives have been spared, in villages where there is a mixed population, are mostly fugitives from their homes, for their lives are still sought. Thousands, at the edge of the sword, to save their own lives or to save their families from a fate worse than death, have made an outward profession of Mohammedanism. Few places of worship, Protestant or Gregorian, are open. In many places Christians are so closely watched by their Moslem neighbors that they are afraid to meet in private houses even. Christ has a church here, but it has crossed the Red Sea and is now in the wilderness. When will it reach the Promised Land? Moslem fanaticism is now in the ascendant. The cross for the time has yielded to the crescent.

III. *Political.* A prominent local official, who sees the orders which come from Constantinople, remarked the other day that notwithstanding all the promises of reform, and the scheme of the Powers which was adopted some months ago, the spirit and methods of the central government have not changed by a hair's-breadth. So far as I have been able to learn, not a single person has been punished, and no investigation even has been made with a view to tracing out and punishing the authors of the awful atrocities that have been perpetrated during the last three months, except those under threats and intimidations; leading Armenians in many places have been compelled to sign

statements that the Armenians themselves were the procuring cause of all these disasters. In Arabkir, for example, a dozen Armenians were brought from prison, where they had been confined ever since the massacre, between two lines of soldiers, and made to sign a confession that they had instigated rebellion, and that they had dynamite bombs in their houses, the statement giving a definite number which each man had in his own house. Probably no man in the company had ever seen a dynamite bomb or knew what it was. In the fearful massacre that raged in that city for four days, and where three fourths of the Christian houses were burned, not a bomb exploded anywhere and not an Armenian shot was fired. Yet since the massacre 200 or 300 Armenians have been in prison, and ninety have been bound over for trial in the criminal court for political offences. Besides the 3,000 houses, 530 shops were burned, and between 3,000 and 4,000 helpless people were killed, and the majority of the Christians who were not killed were stripped of everything except their underclothes, and yet I doubt if a single Turk or Koord is under arrest in that city for these crimes.

The truth is, the Armenians will not receive just treatment from the Turks or from the government itself, so long as this prejudice and hostility remain. The long talked of "Reform" is a complete farce — or rather it became a most solemn tragedy. The official proclamation of reform was the signal of massacre, and set the Turks upon the Armenians. Confidence is not yet restored. The Turks still utter many threats, and there are many predictions of a still worse massacre — "the blotting out of the Armenian name." The future is uncertain. There is no energetic and decided action on the part of the government, but whether from fear of exciting the Turks or because it has not yet decided to protect the Christians or not, is not evident. So also whether we are to have a settled government, or whether anarchy is to prevail, is alike uncertain.

I have drawn a dark picture, although I am not a pessimist. I do not think that anybody can draw a bright one from the human point of view. God is good. I have a firm faith that in some way, how I do not know, good is to come out of all this evil — order out of chaos.

SUGGESTED PROGRAM FOR MISSIONARY CONCERT, APRIL, 1896.

Topic, AFRICA.

(A Missionary Concert cannot be exhaustive, only suggestive. Hence speakers should keep the time limit.)

1. DEVOTIONAL SERVICES.
   - (1) Africa in Bible Times; Abraham, Joseph, Jacob and his sons, Moses.
   - (2) Africa in History of Early Church; for example, Origen, Tertullian, Augustine, African Bishoprics.
   - (3) Scripture passages, to be distributed in congregation. Is. 43:18, 19; 35:1, 2; 19:19, 20; 45:14, 15; Zeph. 3:10; Ps. 68:31.
2. TERRITORY, POPULATIONS, AND RESOURCES OF AFRICA. Consult Encyclopedia. "The Evangelization of Africa," a paper issued by the A. B. C. F. M.
3. DIVISIONS OF AFRICA AMONG THE GREAT POWERS (*Missionary Herald*, February, 1891, page 53). Use a map.
4. GENERAL MISSIONARY WORK IN AFRICA (*Missionary Herald*, May, 1890, pages 180, 181). Use a map.

5. Missionary Leaders in Africa. Two-minute biographies of two or three of the following: Moffat, Livingstone, Hannington, Mackay, and Crowther. Or sketch the lives of American Board Missionaries: Lindley (*Missionary Herald*, November, 1880); Pinkerton (*Missionary Herald*, March, 1881); Bagster (*Missionary Herald*, June, 1882); Mrs. Sanders (*Missionary Herald*, December, 1891); Tyler (*Missionary Herald*, February, 1896).
6. The Missions of the American Board. Location; Number of Missionaries and Native Helpers; Institutions and Churches; Pioneer work at Mt. Silinda; Present Outlook. (See the sketches of the three A. B. C. F. M. missions.)

Suggestions. — (*a*) A map is necessary. If one is not available, the purpose may be accomplished by cutting from a large sheet of wrapping paper a general outline of the continent. This can be held in the hand while indicating the several localities.

(*b*) See *The Congregationalist*, April 4, 1895. Items on Africa will be found in the department "From the Wide Field" of nearly every number of the *Missionary Herald* for several years past.

SUGGESTED PROGRAM FOR MISSIONARY CONCERT, MAY, 1896.

Topic, Papal Lands.

"*The entrance of thy Word giveth light.*"

1. Hymn: "How precious is the Book Divine!"
2. Scripture Selections: Psalm 19:7–11; 119:97–105, 129, 130; Is. 55: 10, 11.
3. Hymn: "A glory gilds the sacred page."

AUSTRIA.

1. Life and Work of John Huss (*Missionary Herald*, June, 1895).
2. Location and Extent of the American Board's Work (Historical Sketch).
3. Character of the Work of the Free Church (*Missionary Herald*, July, 1893, August, 1894, December, 1895).

SPAIN.

1. Define the territory occupied by our Board; name places and workers (Annual Reports, Almanac, Historical Sketch).
2. The Success of the Work (*Missionary Herald*, July, 1893, page 273).
3. Girls' School at San Sebastian (*Life and Light*, November, 1892, page 503; November, 1893, page 511; September, 1895, page 403).

MEXICO.

1. The Country and People (Dr. Dennis' "Foreign Missions after a Century," and Historical Sketch).
2. The Power of the Divine Truth (*Missionary Herald*, March and April, 1896).
3. The Story of Progress from the Murder of Stephens to the Present (Condensed Sketch).

Other Topics. — The McCall Mission in France; The Stundists in Russia; Progress of Religious Freedom in Europe.

Suggestions. — Consult the *Missionary Herald*; Secure Pierson's "Crisis of Missions"; Dr. Dennis' "Foreign Missions after a Century"; The Historical Sketch of the American Board's Missions in Papal Land; Condensed Sketch of Mexico, 1872–1895; and Annual Survey, 1895. See *The Congregationalist*, November 7, 1895.

The Missionary Concert can be killed by the speakers not observing strictly the time limits; and by reading indiscriminately long printed articles. Be prompt; be fresh and original.

Letters from the Missions.

West Central Africa Mission.

EVANGELISTIC WORK.

Mr. Read, of Sakanjimba, reports the visits he had made through the months of October and November at various groups of villages, generally with his wife and children. He mentions the following districts: Kapunda, Mbonbo, Kunena, Lutamo, and Mungu. In most cases, assemblies were gathered in the afternoon and in the evening, in which the people listened attentively. The last named district, Mungu, is two days' journey northwest from Sakanjimba. Mr. Read had for some time proposed to visit the chief of this district at his ombala. On the way thither a subordinate chief was visited, and he and many of his old men listened attentively while the purpose of the mission was explained. It was midday when the ombala of the head chief was reached. Mr. Read writes: —

"My visit caused no little stir at the capital. To the native's mind the arrival of a white man always suggests soldiers. After a friendly visit with the chief, however, their suspicions were allayed. I found him to be a tall, strongly built man, not yet middle aged. He made me welcome, and at once placed two huts at my disposal, one for myself and the other for my lads, and sent them an abundant supply of food. I soon learned that a Portuguese trader was residing at the ombala; and after luncheon, on my way to request the chief to invite the people to gather 'to hear the word,' I met with him. He accompanied us and sat by my side while I spoke to the chief and his people about our mission and message and sang some hymns to them. The people came slowly at first, but presently a large number gathered on the rocks, and listened attentively.

"The ombala has quite a strategic position, it being flanked on two sides by rocks and huge bowlders piled one on top of the other; behind, ascent is hardly possible, the rock being quite precipitous. The chief's enclosure is perched on the top, and those of his chief men in the open spaces between the rocks below. The chief's place is reached from the front, which is a gradual ascent, by a circuitous path in and out among the rocks. The whole place is quite picturesque. The chief pressed me to prolong my stay, but as I had promised to be home by Saturday I could only say that I would come again later and make a visit of some days, which I hope to do in the future. Evidences of the trader's whiskey were apparent in the speech and manner of the chief when he came to pay his evening visit. He was himself, however, in the morning, and again urged me to return and visit for some days at least.

"In the evenings I went to a village outside and held service in the onjango. Many people — men, women, and children — gathered, and paid good attention to the teaching and exhortation, and joined in the choruses of the hymns. The women and girls visit Mrs. Read freely, and she has thus many opportunities to converse with them. I need not say that this is a great joy to her. We would be delighted to welcome you to take tea with us and join in one of these evening services. Our accommodation could be but limited though, for when a native hut, or house, to speak more pretentiously, contains a native bed, a cot bed, three hammocks slung to the rafters, in which the babies are stowed away at night, a little folding table, a small box of books, two sets of small hanging shelves, two camp chairs, and other small et ceteras, there is not much room to wander about, seeing that that hut would be, at the outside measurement, 10 ft. x 12 ft. But that you would overlook in view of the pleasure of sitting by a crackling fire in a large circular onjango, almost or quite filled with natives, giving a ready ear to the gospel message, and trying their best to join in the singing."

WORK FOR WOMEN.

Mrs. Read, reporting the visit at some of these districts, gives the following account of her own reception and work: —

"Monday morning is an exceedingly busy time for us, as there are a great many things to be packed, even though our outfit is the simplest possible. By ten o'clock we are off, the children being now used to tepoia riding and quite enjoying the journey. When we reach our destination, it is not long ere a bevy of children surround us, being attracted by our little ones. They are interested spectators as we untie our loads, and most amusing are the comments that we hear made on various articles. We find almost no women in the village, all being off in the fields, as well as the older boys and girls and the younger men. About three or four o'clock, as the workers begin to return home, the women come, in twos and threes, to greet us and to see the little ones; and we hear children's eager voices telling their mothers of the wonderful things they have seen during the day, and how the white people have brought their beds and food and mean to stay some time.

"The women are always much interested in the children and like to watch them as they play about the compound. They also like to see our house and the various arrangements we have for disposing of the little ones at night, as well as our other furnishings. Whatever courtesy we can show them in this way is fully repaid in their kindly feeling toward us and their consequent readiness to give ear to our gospel message, individually and in greater numbers. There is not much chance for me to gather the women to speak to them; they are very busy now with field work and are tired when they return. They attend well the evening meeting in the onjango, and, if I am able to leave the children asleep, with one of the lads to watch them, I generally speak a few words to the women especially, after Mr. Read has addressed the whole gathering. They always seem to listen with a real interest to whatever is said. The women enjoy the singing and make very good attempts at learning our hymns."

CONTINUED GROWTH.

Mr. Woodside reports from Sakanjimba that they have entered their new schoolhouse with great delight, having good congregations. The lads who have taken part in the prayer-meeting have been formed into a class for special instruction, and continue to manifest an excellent spirit. From Chisamba come good reports of the bearing of the young Christians. Miss Helen Melville writes that, during a recent absence of Mr. Currie at Kamondongo, "Ngulu preached both Sundays, and the services were well attended. Ngulu is a good speaker and presents the truth plainly. The evangelists are doing good work among the villages, four of them being engaged in this form of service."

Of the work of these young men Mrs. Currie writes as follows: —

"It is the custom for two of them to start out Monday morning, returning on Wednesday in time for prayer-meeting. The other two leave on Thursday morning, returning on Saturday. They go to those villages about a day's journey from here. The people usually give them a house to sleep in, and in the evening they gather the villagers to listen to the gospel. The women are at home from their field work at that time, and the men, if they have been discussing a case or 'fine,' unless of very great importance, usually cease their haranguing before the evening meal. And thus the opportunity for preaching is best at that time of the day. We feel it a matter of great thankfulness to God that he is sustaining these young men in this work. They do not as yet seem faint-hearted or weary, rather the contrary. Their zeal is increasing and the longing for the spiritual welfare of their countrymen lies very near to their hearts. During the past two months more districts have been visited and larger congregations reported than ever before.

They meet with varied experiences. Two weeks ago two went to some villages a long way off. The evening that they arrived such a crowd assembled that they could not count them. They estimate that at least 1,000 men, women, and young folk were there. They listened most attentively and begged them to come again. Next day they set out for a district nearer home, and where they had been previously well received. They found the chief drunk. He is a powerful man with considerable influence, and rather proud of it He had just bought three kegs of rum, giving three slaves for the stuff and had evidently been drinking all day."

Under these circumstances they could hold no service at this village.

Under date of December 21, Mr. Currie writes of the church at Chisamba: —

"During the past six months we have used no grant of the Board for church, native pastor, or helpers, school, medical, and evangelistic work, repairs or miscellaneous expenses. Yet our schools have been going in full force; our medical work has increased in quantity, and never before did we conduct so extensive evangelistic effort.

"Having finished the Gospel of Matthew we began the study of the book of Genesis, with a full house, Sunday morning, December 22. The people listened with special interest.

"It is quite understood here that I am not the pastor of the church. I do not belong to the church, attend its meetings, or in any way assume responsibility for its management. I meet regularly with the pastor and deacons to instruct, advise, and counsel them, but always insist that the responsibility for the spiritual life, growth, and general welfare of the church must rest upon them and the members. It does seem advisable for me to preach every Sunday, if possible, both for the instruction of the young Christians and for the sake of the chiefs and others who attend; but even at these services I am regularly followed by the pastor, who has perfect freedom to enlarge on what has been said by me."

Mission to Spain.

A CHILD'S FUNERAL.

MR. GULICK, writing from San Sebastian February 15, speaks of an incident at Logrono which illustrates the growing influence of the evangelical faith. He was summoned to Logrono by a telegram announcing the death of the child of the pastor and teacher, the mother of the child being a graduate of the San Sebastian school. Hastening by train to Logrono, he went to the pastor's house, which is on the same floor with the chapel and school.

"The little coffin was in the centre of the chapel, which the eighty children of the school fill, as well as the adjoining schoolrooms. Dear children! they all knew and loved little Guillermito, whom they had seen almost every day for a year, as his mother held him in her arms (for she had no servant to take care of him) as she taught them in the school.

"At once, for the day was closing, after a few words with the heartbroken parents, I spoke to the children, who never before had seen a Protestant funeral, of the lessons that God would teach them by the death of their dear little friend. Many of them could hardly sing, for sobbing, when we all joined in the hymn beautifully rendered in Spanish: —

> 'He will gather, he will gather
> The gems for his kingdom;
> All the pure ones, all the bright ones,
> His loved and his own.'

"Besides the children there were the few members of the adult congregation and twenty or more of the Roman Catholic parents of the children. These latter were deeply touched by the simplicity and the tenderness of all that was said and done — so different from the usual heartlessness and hopelessness in like cases with them. Four of the older boys carried the coffin on the little frame on which it was placed, and nearly all the children and their parents, who were present, formed in the procession and accompanied us in a twenty minutes' walk to the cemetery. There I read a few verses of

Scripture, and spoke a few words, and in the evening twilight we sang another hymn, and then the grave was filled and we came away. And all the people said: 'What manner of doctrine is this that gives such comfort in an hour so sad; and how good it is to hear all the "mass" and the prayers and the hymns in words that we can understand!'

"One who has not followed the history of the evangelical work in this city year by year the last seven years cannot at all understand the deep significance of this group of eighty Roman Catholic children, in the Protestant teacher's school, surrounding the coffin of their little Protestant friend, with twenty of their parents, going through the streets in a procession headed by the Protestant pastor and teacher, and taking intelligent and sympathetic part in all the funeral services, and plainly admiring and approving all. This in the face of hostility in some of its phases as bitter as that of darkest paganism, and, on the other hand, of an incredulity and worldliness that loans itself to the ends of persecution and cruelty as readily as fanaticism does.

"And just at this juncture the order for retrenchment threatens the breaking up of the work, that neither infidelity nor fanaticism has succeeded in doing."

Western Turkey Mission.

AFTER THE MASSACRE AT MARSOVAN.

Mr. Riggs wrote from Marsovan, January 25: —

"Little progress has been made thus far towards the reëstablishment of public confidence throughout the land, although there does seem to be to some extent a reaction of sentiment against the deeds of horror done in the past. We wait with great anxiety for the developments which may be expected in the spring, but it is absolutely impossible to prognosticate what shape they may take, and how they may affect us and our work. There seems to be a very widespread anticipation that Russia will in some way have a controlling influence in this region. That this, if it should come true, would have a damaging influence on our work, especially among the Greeks, would appear every way likely; but this is after all the merest speculation, and we hold it the best policy to go on as far as possible in our customary way, and wait for such results as a just and wise, yea, and a loving God shall prescribe."

In a letter from Miss Gage, of Marsovan, she speaks of the experiences through which they passed in the Girls' School at the time of and immediately after the massacre: —

"I think the picture of our girls' faces as that Friday noon they sat in their places at my command, and fairly seemed to hang upon my every look and action with their helpless, appealing gaze will never get blotted out of my memory. We did not stay long in the schoolroom, it being nearest the gate just beyond which the murdering was going on; but we did stay a few moments, not knowing but we might be receiving an attack from the other parts of the premises also: but I think I lived a long time in those few moments. I was alone with the girls while the shots were coming so near that it seemed as if they were right in the room, and I could only wait and pray that the fate of the screaming victims a few rods away might not come to my girls. Well, the mob was turned away and 'the destruction that wasteth at noonday' did 'not come nigh our dwelling,' but only one who has lived through such a time can know of the dreadful strain of the days and weeks that have followed. We received no day pupils after we sent them to their homes five days after the massacre, but many from the city came in as boarders and we have never missed an hour's school or a recitation except on that one Friday afternoon. It was the best way to keep our school ready for whatever God might send. We had thought that before this we had all we could do in the line of teaching, but add to this the constant strain on our sympathy and the breaking of bad news to pupil after pupil, and the repeated threats

of a repetition of the affair, and one wonders how the missionaries in places more severely visited than ours live. How complete is God's sustaining power!"

SMYRNA.

Miss Pohl writes thus of the Girls' School at Smyrna: —

"We praise the Lord that we have a good school year to report. We have 135 on the roll and twenty-two of them as boarders. It seems as if these troublesome times made the girls more earnest and thoughtful. Some time ago we proposed a self-denial week, so that we might send some money to Mr. Reynolds. The girls brought in their metallics and paras so cheerfully, and the boarders were satisfied with very plain food and no dessert for a week; and the fruit we get after the meal is always the best part. Again today, after our King's Daughters' meeting, where we heard of so many awful sufferers here and our treasury empty and our means more than exhausted, we have been trying to find some ways to get some money. At dinner the girls at my table offered to go without fruit for a month, so as to get some means to help the great need. I am sure the girls are praying more than ever before by themselves, and for some time past the whole school has remained at noon for ten minutes and we have a session of prayers together. Surely the Lord has kept us most wonderfully from all harm and danger."

Central Turkey Mission.

PEACE AMID ANXIETIES.

MR. MEAD wrote from Adana, January 6: —

"The situation here, as also in Tarsus, is still one of great uneasiness. No one dares to expect that we have passed the crisis, so much depends on conditions that may change any time. Much depends also on the temper, caprice, or firmness of a single man — governor, chief of police, or prominent civilian. The Lord seems to have interposed more than once. The people are in great fear and anxiety. Our hearts and minds are full of peace. The church services here and in Tarsus continue as usual, except that here the evening services are held about 3.30 in the afternoon. Missis has been plundered, but no massacres; Enzerli completely destroyed; Chokmerzimen partially destroyed and plundered, but not one of the Protestant congregation there has thus far suffered. Osmanieh, I believe, has escaped thus far, as also Hassan Beyli. I think some looting has been done in Sis. We are deeply grateful to God for preserving them all to this exceptional degree and hope they may still be thus protected.

"I should have said that the country and farmhouses around this district belonging to Christians have been destroyed in nearly every instance. The Moslem people outside and the common classes of Adana are thirsting for the spoils by which their people elsewhere have been enriched."

Eastern Turkey Mission.

VAN.

THE city of Van has not fared as badly as have other cities in Turkey, yet though there have been no massacres in the city itself, the adjacent villages have suffered quite as severely as those of other localities. The Vali is credited with having pursued a commendable course, so far as the city is concerned. The Gregorian Bishop Boghos was assassinated while on his way to church on the eighteenth of January, the Armenian Christmas. It has been thought best for Mrs. Raynolds and Mrs. Allen to go across the Persian border to Oroomiah. Dr. Raynolds writes of the work of Dr. Kimball for the relief of the sufferers: —

"She has done wonderfully in planning and organizing this industrial relief work, and it is an untold blessing to thousands. I think it a model scheme, ideally carried out, and that this work alone would justify all the expense of her coming out. It is an immense gain not to trench on the self-respect of the people by unnecessary

free distribution, and the funds contributed are thus made to do at least twice as much in the way of relief, as they would by being given out free in the first place. For illustration: suppose the object were to supply clothing to the naked villagers, victims of the Koordish raids of November; in the process of manufacturing this clothing some 4,000 people are kept alive by their own labor, and then the clothes cost no more than if bought at once from the merchants. When the manufactured product can be sold, as it was last summer, to the Sassoun Committee, the capital can be kept moving, almost without loss. This is the truest missionary work, and should matters settle down to quiet again, it will give evangelistic work an immense leverage."

Miss Huntington writes of her enjoyment of her school work at Van, so that no part of it seems a burden. Her greatest anxiety arises from the fear that the work will be interrupted. She says: —

"In spite of the terrible times through which we have come, the school has been affected but little. At the beginning of the year the price of tuition in all grades was raised, but instead of having the effect of decreasing the number of applicants, there were never so many. Lack of accommodations made it necessary to refuse some. Miss Knapp, who came to us from Bitlis in October for a visit, has been prevented from returning, on account of the dangers in travel, and has been a great help in the work. The kindergarten is to me the most hopeful and interesting department. They are a bright, clean, attractive set of boys and girls, and these four months have seen considerable development in them. It is surprising to see how many fathers and big brothers are glad to make the effort to place the children here. The boarding department is also large, numbering twenty-two."

Foochow Mission.

MARKED GROWTH.

THE missionaries from the interior were at New Year's still at Foochow, the American consul advising them not to return at present to Shao-wu, but they were hoping to go inland in January. Mr. Walker writes that they were hearing good reports from the interior. At Iong-k'eu there were said to be over 100 inquirers. But the most cheering reports come from the city of Foochow, from which place Mr. Beard wrote December 26: —

"Last year the churches were crowded, but all who came could find at least standing room. This year, long before the time for opening the exercises, the church at Hà púo Gà was full and the door locked, with the street in front of the church crowded, and after the exercises closed no less than fifty were waiting to come in and 'look.' At Géu Ciō Dōng all were admitted through one back door, the aisles and window-sills were full, and it was difficult to keep the crowds from pushing in the doors. Over 500 people were packed into the church, which seats less than 300. When it is necessary, a Chinaman can put himself into an incredibly small space. My hopes may be too sanguine, but I trust that the First Church will not require any more aid from the Board to meet its running expenses. At present, with the help of Au-ióng-tie chapel, it is able to meet all its expenses.

"The services at the different churches last Sunday made the hearts of all God's children here glad. At Hà púo Gà eight united, at Géu Ciō Dōng twelve; in the city and out-stations over twenty, making over forty who united themselves with God's people in one day. Many asked to unite but were advised to wait till the next communion season.

"One young woman was to unite with the Hà Púo church. On Friday she was to be married to a heathen man. When the bridal chair arrived in which she was to be carried to the house of her future husband, she stoutly affirmed that she would not get into it until she had from her to-be husband and his family a satisfactory guarantee that she would not be compelled to worship the ancestral tablets. This created no small excitement. It was a very unusual occurrence for a

woman to make such a demand. The pastor's wife said that thirty-six different places along the road between the young woman's house and that of her future husband were all wrought up over the matter. But she carried the day, and was promised freedom of worship. At the marriage, and during the ceremonies which followed, the husband offered the gifts to the household idols and worshiped heaven and earth; the young wife turned the other way and prayed to the heavenly Father. Sunday morning everything possible was done to make her offer to the idols, but she was firm. Then every hindrance was placed in the way of her coming to church. But she was resolute, and although late came to meet with the disciples of the Lord Jesus. She was hindered from uniting with the church on that day, but is ready for the next communion. This occurrence has done much to strengthen our faith in the character of the Chinese. It has also done more than any effort of a missionary could do to bring Christianity before the people."

North China Mission.

MARKED PROGRESS.

SEVERAL letters from this mission bring news of a most hopeful character. From Kalgan both Mr. Sprague and Mr. Williams write of cheering signs. Mr. Williams says there has never been a time when there were so many workers in every department. Schools and chapels have teachers and helpers, and instead of the uncertainty which prevailed a year ago, all now is quiet. Mr. Sprague reports interesting visits at Yu-cho and at Ching Ke Ta. "The Lord is working with us, awakening both Christians and sinners." Most encouraging news comes from Peking, from which city Mr. Ament wrote on January 8: —

"The new year is upon us and we are already well along in the Week of Prayer. The meetings are crowded to the utmost limit of our churches and the interest is well sustained. How we long for a new chapel adequate to our growing needs, no one can understand who has not seen our panting congregations. A new building for us would be only the complement of pressing needs and not something which we should hope to grow up to. Our ordinary prayer-meeting fills the building comfortably. The North Chapel is rejoicing in its new and comfortable quarters. The great need of the South Church is now a new building for its expanding work in this great city.

"As a station our growth has been twofold — an inner development of spiritual life and a goodly increase in membership. We have added sixty-four people by baptism, among whom are some men and women of stalwart spiritual stature. My daily station class is full of men who take their time to come and study the word of God. I never knew so many men in Peking at once studying at their own charges.

"During the past year the church has paid the salary of one native pastor and has entirely supported one day-school. The entire contribution considerably exceeds that of any one year. The feeling of responsibility is growing, and they are more willing than ever to assume tasks calling for expenditure of time and money.

"Our Christian Endeavor Society, with forty-three members, is a source of great joy and encouragement to us all. In the Bridgman School a society of fifty members has also been organized and is moving on to the satisfaction of all. The Men's Endeavor Society furnishes two preachers each Sunday to go out with Dr. Murdock to a clinic about five miles from the city gate. These men are voluntary preachers, and put in a day of hard work with willing minds and hearts. The crowd at the clinic numbers from 100 to 300 people, and the preaching continues for about three hours. Out-stations are opening up near Peking, and the work is growing beyond the power of one or two men to manage. But I thank God that the natives are taking the matter in hand and are pushing ahead and sowing the seed broadcast. In our street chapel during the past four months the whole

work nearly has been carried on by voluntary preachers, Manchu Bannermen, who have leisure and are willing to use it for the Lord."

A REFORM MOVEMENT.

Mr. Ament refers to a movement which is doubtless the same that is described in a letter from Mr. Perkins, of Lin Ching, given on a subsequent page. He writes: —

"You have heard of the reform movement in Peking, originating among the Hanlin scholars, the literary leaders of the empire. The movement is spoken of as though it indicated a genuine desire for the regeneration of the people. It certainly indicates a desire for Western learning without Western religion. These scholars are numerous, and the official positions are too few, and they have grown restless for lack of occupation. They are exceedingly cautious, and as yet not one line has been written or printed with their subscription. Their aim seems to be more personal than national, stirring up a commotion and hoping thus to come to the front and secure the reward of office. They are not working harmoniously and have none of the martyr spirit which belongs to true reformers.

"The movement is doomed to failure, as these men see no connection between the Christian religion and Western progress. It is idle to hope for reform in this land till the officials have new hearts. The greed of gain and power is too ingrained in their natures for a Chinaman to rise up to the level of disinterested patriotism. After all the fancy schemes of reform now thrust from all sources upon the Chinese government, I see that the problem is to be solved only by the spread of Christian ideas. The struggle now is for the Chinese to get a regenerated people without the religion of the foreigners. The Jesus religion is not even to be mentioned by them in public or private. But they are beating the air and are doomed to disappointment.

"The new railroad which is to terminate at Lu Kou Bridge, about ten miles from Peking, has been surveyed and work will open in the spring. The line runs straight from Tientsin, missing all the important cities and market towns, and, with strange infatuation, passengers will be landed just where they do not want to go and where no one will be specially benefited, except coal merchants. The road will be of little or no use for even military purposes. If the line is continued to Hankow, it will run right through our chief country work and will be of great use to us.

"At Cho Chou, on a recent tour, we had a day of great rejoicing, when twenty-four persons were baptized and taken into the church. The women had been in Miss Russell's class for six weeks, and had made great progress in the knowledge of the truth. Among these women was an old lady of wealth who had come to the city for the purpose of buying opium to commit suicide. A friend persuaded her to listen to the truth, and her heart was wonderfully moved. She considers that God has directly interposed to save her life and is filled with gratitude and joy. She took her books to her home which she had left in such wrath, and has resolved to devote the remainder of her days to the study and proclamation of the truth."

A NEW MISSIONARY SOCIETY.

Under this title Mr. Perkins, of Lin Ching, reports an anti-Christian movement of which the chief significance is its indication of the power which Christianity is now exerting in China: —

"*The North China Herald* of Shanghai has published a translation of a very interesting document, of 18,000 Chinese characters, composed for presentation to the emperor by scholars assembled last spring in Peking to compete for the third literary degree. It was written before the ratification of the treaty of peace with Japan, with the double purpose of influencing the emperor against making the treaty and of urging important reforms. All the signers were scholars having the second degree, of whom the names of 604 appear,

though the preface states that it was signed by 1,300. It calls for railways, postoffices, public libraries, the opening of mines, and all sorts of useful reforms, and is a very valuable indication that China's leading minds have become persuaded that civilization is a good thing.

"Of especial interest, however, is the call for religious reform, which is as follows: —

"'Found a religious department of education. The customs of our country are degenerating fast because we have no religious teachers. Thus it is that the depraved religions of foreign barbarians spring up and deceive our people. Every province is full of chapels, whilst we have only one temple in each county for our sage Confucius. Is not this painful? Let religious instruction be given in each county. Let all the charitable institutions help. Let all the unowned temples and charity guilds be made into temples of the Confucian religion, and thus make the people good and stop the progress of strange doctrines. Let the most advanced students of Confucianism be called up by the emperor to the capital and given the Han lin degree and funds to go abroad. If they succeed in establishing schools in foreign countries where are gathered 1,000 pupils, let them be ennobled. Thus we shall take Confucianism and with it civilize all the barbarians and, under the cloak of preaching Confucianism, travel abroad and quickly learn the motives of the barbarians and extend the fame of our country.'

"Here then is a plan for a Chinese Board of Missions. In spite of the painful fact that there is but one Confucian temple in each county and 'no religious teachers,' everybody knows that the literary ranks are full of men who would be glad at short notice to become missionaries to the barbarians, and who only wait for the 'outward call' and the cash. But right here lies a formidable difficulty, for the emperor is known to be short both in cash and in credit. Under these circumstances it would seem fitting for these lovers of Confucianism and also of distant and scheming barbarians (who, by the way, have all the institutions called for in this petition and many more) to open a subscription list among themselves and give this society a start at least. But here again the above difficulty reappears and tenfold stronger. No measure could be proposed so well calculated to extinguish enthusiasm suddenly and completely.

"There is, however, one plan whose success ought speedily to follow its suggestion. This plan is the expansion of a remark said to have been made by a lady of means who was appealed to for a subscription toward an enterprise for converting the Jews. She declined, saying that she understood that the Jews were rich enough to convert themselves. So is it with many to-day who live in Boston, Chicago, and other leading cities. All they need to do to get a new cult and culture, directly imported from the one and only central kingdom, is to subscribe readily and liberally, and the thing is done. The men are ready. The signers of this petition all have the degree corresponding to the D.D. of Western (but barbaric) lands, and those that come to you will have, if the emperor follows the suggestions quoted, far higher degrees than this.

"Finally, this document is replete with data for the student of the religions of the world, and should be carefully preserved by the Corresponding Secretary of the next World's Parliament of Religions."

Micronesian Mission.

WORD has been received from Captain Garland of the *Morning Star*, dated Butaritari, Gilbert Islands, November 30. The vessel had visited Ruk and left Kusaie on the sixteenth of November to make a tour of the Gilbert Islands. She had had a prosperous voyage and the general health report is good, though Mr. Snelling has been very ill. It is expected that Mr. and Mrs. Snelling and Mr. and Mrs. Channon will come to the United States on the return of the *Star*. From a brief letter of Mr. Price, dated Anapauo, November 14, we get the following cheering items: —

"The work at Iras, where I have been preaching regularly for the past year, seems to me to be doing well. They are just now ready to put the roof on their church building, which, when it is completed, will be a good convenient meeting place and an honor to the Christian determination of this little community. A school has been opened there and is taught by one of my boys, Alonzo, and has about twenty scholars.

"At Kutua, a place on the adjacent island of Taloas, which I with my boys have been visiting every two weeks for nearly six months, they are now taking steps to put up a church and begin again in earnest the service of the true God.

"Letters from the Mortlocks bring encouraging, indeed glowing, reports of the work in these islands, and the teachers seem to be enthusiastic. We are now expecting that the *Robert W. Logan*, our new schooner, will be here shortly.

"I have with me now nine young men whose wives are attending Miss Kinney's school, and some of these men give promise of future usefulness in the line of teaching. These six months with them will enable me to decide who is fit to take into the school, which will be opened immediately after the departure of Mr. Snelling."

Mexican Mission.

REMARKABLE WORK AT DOLORES.

Mr. Olds, of Parral, reports a missionary tour made to the town of Dolores, which is in the extreme southwest corner of the State of Chihuahua. The distance from Parral is about 250 miles, by a journey of seven days in the saddle over a mountainous road. The highest point of the Sierra Madre was crossed at between 9,000 and 10,000 feet above sea level. Mr. Olds describes at length the wonderful scenery, and the marvelous passage from frozen regions into the Dolores valley where luxuriant growths of orange trees, bananas, figs, and guavas were found. The brethren at this place gave a most hearty welcome, some of their number having gone to meet Mr. Olds two days before his arrival. He writes: —

"The next day the brethren came together early for a service, and it was then arranged that we should hold meetings every forenoon for the believers, and every evening for all who could be induced to come. Quite a list of those who had accepted the gospel and wished to become church members had been sent me previously at Parral, but this had to be cut down for various reasons. Several were absent in ranches and adjoining towns, and could not come; one, and one only, had lapsed into his old habits of intemperance. He was repentant, and solemnly promised to live right in future, but it seemed best to have him and some others wait three months at least. There were ten, however, who gave good evidence of having entered the Christian life. Accordingly they were baptized, and received as members of the Parral church. Thirteen others professed conversion, and were placed on probation for three months. But even these do not tell the whole story. Many others are reading the Bible, and thinking on this great question, and although drinking and dancing are still carried on among the Roman Catholics, and the latter is always accompanied by drunkenness, still there has been a great change, and fanaticism has almost entirely disappeared.

"One year ago our colporter entered the town and sold the first Bible. Every one had been warned by the priest against these poisonous books, but one man reasoned that if the Bibles were bad he wanted to know why, and if good he wished to inform himself of their contents; so he bought a Bible, and every night could be found listening intently to the reading of it until a late hour. He was thoroughly converted, and his wife, who for the first month or two would have nothing to do with it, and would hurry her children through the prayers to their saints and off to bed, lest they might be contaminated, also became interested, and now is a most spiritual, consecrated Christian. One of the children, a little

girl eight years old, seems to have become a Christian, and sings the gospel hymns so well that the people call her their music teacher. Others bought Bibles, and in March an earnest request was made to me to send them a preacher.

"Before this the priest had commanded under penalty of 'condenación eternal' that all who had Bibles should burn them. Some obeyed, but when another opportunity was offered, bought again, and the interest kept increasing. I succeeded in persuading a member of the Cusi church to go to them, although I told him plainly that the mission could not send him, for there were no funds to be used for his support. But he, as well as I, believed that where there was so much interest they would not let a preacher starve, and so he went. His arrival awoke a good deal of curiosity, and many attended the services every night. Soon the reaction set in, and one day a drunken, fanatical mob, 100 strong, gathered principally from the ranches in honor of 'San Juan,' paraded the streets with guns and swords, threatening to kill all the 'Protestants' and the enemies of the religion of their fathers. Through the influence of a few friendly citizens, however, the shedding of blood was prevented, and as the day was a time for taking sides either against or in favor of the Protestants, the disturbance was a help to the cause rather than otherwise. One man, who until then had been one of the most unruly drunkards of the place, spending much of his time in prison, though one of the leading Romanists in his devotion to the saints, took the temperance pledge that day, and accepted Christ. Not only has he kept his pledge, but he is most active in Christian work, and has already brought others into the light. Now no one can visit his ranch without hearing something of Christ. Other conversions equally striking took place."

Mr. Olds describes a meeting which was held to discuss the question whether the Protestant Bible was "full of lies and heresies," as the priests had claimed. At this meeting the Roman Catholic version, which is the translation from the Latin Vulgate, was compared with the Protestant version till the people were satisfied that the two Bibles were practically the same. Many were convinced of the truth. Of the present outlook at Dolores, Mr. Olds says: —

"All the brethren are remarkably consecrated and earnest. They are poor, but they have provided for their preacher's wants, and have promised to pay him a regular sum each month in addition to his board, so that the work is self-supporting. Two or three have made plans to spend a few weeks among ranches and towns where they have friends, in order to tell them the good news. One has already gone to a distant town to convert, with God's help, his brothers and sisters. After his own conversion he said: 'My father was a priest; my uncle was a priest; my brother is a priest, and I have had as good a chance as any one to know the Roman Catholic religion, but I see now that it is all false, and that I have been deceived. As I am the oldest, I am responsible for my brothers and sisters, and I must go and tell them the gospel.'"

Notes from the Wide Field.

CHINA.

Awakening in Honan. — The missionaries of the Presbyterian Church of Canada who have located in Chang te, in the province of Honan, which is not far from our own station of Lin Ching in the Shang tung province, resided for a time with our brethren at Lin Ching, and the relations between the two stations are quite close. We are rejoiced to find in *The Presbyterian Record* a letter from Rev. Mr. Goforth, dated Chang te, December 16, 1895, describing a remarkable religious awakening. Mr. Goforth writes: "I am constrained to say 'Glory to God in the highest,' for he is graciously manifesting his divine power these days. During the last five weeks we

have had such a number of men coming day by day that we have kept up constant preaching, on an average of eight hours a day. Wang fu hi, the converted gambler and opium smoker, from 'Bitterville,' helps me. I am just giving him his board. We talk by turns, never leaving the guest room without some one to preach from morning till night. The men keep coming in increasing numbers. I noticed once to-day when preaching that the guest room was filled while others were listening outside the door and windows. Almost every time we speak, men seem to be brought under conviction. Men will sit a whole half-day at a time listening. Some seem to get so much interested that they seem to forget that they have miles to go home after sundown. Interested ones come again and again. Each evening, when almost tired out, we have to turn men away, and tell them to come the next day. This evening I had to turn away three inquirers, along with others, when it was too dark to see. To-day has been the best of all the days. Never in Canada or here have I before realized such power of the Holy Spirit. We say but little about the idols, but we hold up Christ crucified. He will draw them away from these vanities. God's time to favor the people of this city and surrounding villages has come. Oh that we may walk humbly before him, for we have never seen his power in this wise before!"

AFRICA.

Tanganyika Schoolboys. — The following cheering and manly letter was addressed by twenty-two lads belonging to the school connected with the London Missionary Society, at Kawimbe, on Lake Tanganyika. They had been in school under Mr. Hemans, a colored man who joined the Mission from Jamaica. It being necessary that he should leave, the boys wanted to ask for another teacher in his place, and it was suggested that they write to the foreign secretary of the London Society. This they planned to do, and retiring to one end of the schoolhouse they wrote in their own way the following letter: "Master, — We want a person who knows to teach well, like Hemans. We love Hemans because he generally tells good things to people and teaches well. We want a cheerful, loving, and faithful person. In days past we were in darkness alone, but now we are greatly thanking God, who has brought him, and in our hearts we are rejoicing. We are not angry with any one — we love all; but we want a person who should come from Jamaica, like Hemans. We write these words on behalf of all the school children."

The Zambesi. — The last letters received in Paris from the Zambesi Mission bring the gratifying news of eleven more conversions at Kazungula, one of them that of an aged man, the others of women. One of these women is a slave of Indie, the third chief in importance and the great champion of paganism. He heard of her conversion and said: "I know very well how to prevent her attending the services." Strangling to unconsciousness is a common punishment at the Zambesi. Alarmed, the young woman fled to the fields. Indie had intended to make her his tenth wife and had already announced this to her husband and obliged him to build her a hut. However, the king Lewanika has declared that any polygamous wife who has become a Christian is free to leave her husband unless he sends away his other wives. The list of Christians at Kazungula now numbers 165.

A new station has recently been founded at Nalolo and is occupied by a new missionary, M. Beguin. He has built a tabernacle where he has an average congregation of 200 very attentive auditors who come in the train of their Queen Mokwae, herself a regular attendant. The Paris Committee has just decided to send out to the Zambesi an artisan who is to found an industrial school.

POLYNESIA.

Tongoa in the New Hebrides. — From the *Revue des Missions Contemporaires*, which magazine we are sorry to see is to be no longer issued, we learn that the island of Tongoa, one of the New Hebrides group, first received the gospel about fifteen years

ago, from the lips of Oscar Michelsen, a Norwegian evangelist. So richly were his labors blest that in 1893 all the inhabitants had been baptized, as well as those of the neighboring islets of Tongariki and Epi. Almost all the people know how to read and each village has a school taught by a capable master. Public worship is well attended and family prayer observed. Infanticide, cannibalism, polygamy, sorcery, and war exist only as painful memories in the minds of the older people. An external transformation has gone hand in hand with the moral renovation; the islanders dress more decently, their huts are more comfortable; wells have been dug and roads constructed. In times past, these Tongoans worshiped evil spirits, with the idea of propitiating them, but they also admitted the existence of a supreme God. Twice a year they invoked him, — at seedtime to ask his blessing on their labor, and at harvest to thank him for the fruits. A singular tradition exists among them which runs as follows:

More than a century ago there arose among them a prophet named Maritilangi, which signifies "Son of Heaven." He never fought, but lived in peace even with the enemies of his village. When he was very aged he made this prediction: "To-day I have seen in spirit what will take place in the distant future. There will land in our island men with a white skin. Our bark stuffs will then be replaced by white cloth and our hatchets by tools and improved weapons. And there, on that hill, the white man will settle who will divide the island in two and will lead you into the light." Then he led his people to the seashore and, pointing to a rock with a smooth surface, he said: "Our houses are covered with thatch, the white man's roof will be *watou*, like that rock." Now *watou* means in the language of the island either stone or iron. This prophecy has been fulfilled to the letter. When, fifteen years ago, the first missionary built his house upon the spot pointed out by Maritilangi, and roofed it with galvanized iron, the natives cried, "This is just what Maritilangi foretold!" and when Michelsen constructed a road across the island, they saw in that the fulfiiment of the prophecy about dividing the island in two. And when he preached the gospel of Christ, the whole people recognized the accomplishment of the prediction that the white man would lead them to the light.

The Melanesian Mission. — This mission, endeared to the Christian world by the memory of Bishops Selwyn and Patteson, has been doing a great work in the Solomon Islands and in the Florida Islands. In the latter group, which is under English rule, paganism will soon have ceased to exist. There are already 2,500 native Christians. In the Solomon island called Jabella there were, in 1892, 686 Christians at the seven stations. The Melanesian Mission works in these islands by means of natives taken in the mission ship to Norfolk Island to be educated. Their training completed, they are returned to their homes where they render, in general, excellent service. The white missionaries visit and aid them during some months of each year.

The French Evangelical Society in Madagascar and Elsewhere.

The *Société des Missions Evangeliques de Paris*, although taxed to the utmost to sustain its existing missions, enters bravely upon the task laid upon it by the French occupation of Madagascar. Two missionaries have already been sent there; a farewell meeting having been held in Paris on the fifth of January last. One of them, M. Lauga, stated at this meeting what they expected to do: "Before everything to make denial by actions of the current falsehood that a good Frenchman is the synonym of a Catholic and that a Protestant is the synonym of an enemy of France. The 500,000 evangelical Christians of Madagascar shall learn, and our countrymen also shall see the contrary; they shall learn, if they do not know it already, that the flag of France is large enough to cover all the children of France, whatever may be their religion, and that the first liberty inscribed in our laws is and will remain liberty of conscience. This is the first duty. But what more is there to do? Can we dream of replacing the flourishing missions which are working for the good of Madagascar? No; for besides our having

no right to do it, our Protestantism is not rich enough in men or in money to make this substitution. Let our brothers of England and of Norway continue to work as in the past. As for ourselves, we will seek to aid them in accommodating themselves to the new situation created by the conquest. Perhaps the special work will be the school work, the creation of higher institutes of education."

Miscellany.

BIBLIOGRAPHICAL.

A Lady of England. The Life and Letters of Charlotte Maria Tucker. By Agnes Giberne. New York: A. C. Armstrong & Son, 1895.

This very interesting book tells the life story of one who was preëminently a story writer, but whose most remarkable and enduring work was done in her later years, as a missionary to India. From the age of fifty-four till her death at seventy-two, she was a most devoted and self-denying missionary. The young people will find in their department of this magazine a summary of her wonderful history taken from this attractive volume. We commend the book most heartily.

The Congo for Christ. The Story of the Congo Mission. By John Brown Myers, Secretary Baptist Missionary Society. New York and Chicago: F. H. Revell Co.

This narrative of the labors and achievements of seventeen years on the Congo has the uplifting interest of pioneer adventure in hitherto unknown regions, of heroic self-sacrifice, skilful toil, and abundant success now so familiar in missionary annals. The Baptists of England entered the Congo from their Cameroon Mission in January, 1878, six months after Mr. Stanley emerged from the interior after his first crossing of Africa. Their first station, and for a time the base of their operations, was San Salvador, whence they have persistently worked their way a thousand miles up the Congo. They have already five stations on the Upper River, between Stanley Pool and Stanley Falls, and there are four stations below the Pool.

Mr. Grenfell, one of the members of this mission, has taken a place among the great African explorers, by the discovery of the Mobangi River, probably the greatest tributary of the Congo. The London *Times* affirmed that the commercial importance of this discovery could hardly be exaggerated. The direct work of the mission has gone steadily on, though amid the opposition of hostile natives, the dreadful contact with cannibalism and slavery, and the special dangers of the climate. It is not in Turkey alone that Mohammedans are ravaging the homes of defenceless villagers. "In one single day," says Mr. Grenfell, "I counted as many as twenty-seven burning villages destroyed by the Arabs; and who can tell the sum of misery and crime such a fact involves?"

The converts of this mission are gathered in churches whose members are trained to tell the gospel they have received and to give for its proclamation. When they heard of the Centenary Celebration of the Baptist Missionary Society the San Salvador Christians sent to the London secretary the following letter: —

"*Dear Sir*, — As a Church here, we feel very thankful that the gospel has come to our country. Since it came to us it has done us much good and made us very happy, so we thought we would like very much to give something to help you send out more missionaries to take the light of the gospel to benighted lands like ours. Therefore we heartily made a collection and collected a sum of £33 14s. 3d. Kivitidi and I send it, on behalf of the Church. Do accept it as our thank-offering to your Centenary Fund."

A few pages are given to Bishop Taylor's Mission and the Swedish Missionary Alliance and to the Balolo and Livingstone Inland Missions, all upon the Congo. The latter has ten stations, forty-six missionaries, and 1,217 church members. This volume is profusely illustrated.

Notes for the Month.

SPECIAL TOPICS FOR PRAYER.

With thanksgivings for the generous offerings by which the debt of the Board has been canceled, let there be importunate prayer that the hearts of God's people be so filled with love for him and his kingdom that they shall provide for the imperative needs of the depleted forces now at the front. (See pages 133, 134, and 138.)

For kings and all who are in authority, that they may love peace and rule in righteousness; that jealousies may be removed; and that they may keep the mutual pledges they have made to maintain order and protect the weak.

DEPARTURES.

February 22. From New York, Rev. James F. Clarke, D.D., and wife, for the European Turkey Mission.

February 29. From New York, Miss S. R. Kistler, lately connected with the mission of the General Synod of the Evangelical Lutheran Church in Southern India, now under appointment to the Madura Mission.

ARRIVALS IN THE UNITED STATES.

February 6. At New York, Rev. Lyman Bartlett, Miss Cornelia S. Bartlett, and Miss Sarah H. Harlow, of Smyrna, Western Turkey.

DEATHS.

November 16. At New Ispwich, New Hampshire, Mrs. Abigail M. Cummings, widow of Rev. Senaca Cummings, aged seventy-three. Mr. and Mrs. Cummings went in 1847, as missionaries under the American Board, to Foochow. Returning to the United States in 1855, in ill-health, they were released from their connection with the Board. Mr. Cummings died in 1850, and Mrs. Cummings has been an invalid for many years.

January 29. At Hadjin, Central Turkey, Alice C., daughter of Rev. and Mrs. J. C. Martin.

February 1. At Marsovan, Western Turkey, Miss Martha A. King. (Page 143.)

February 10. At Cesarea, Western Turkey, the infant daughter of Rev. and Mrs. Henry K. Wingate.

Donations Received in February.

MAINE.

Albany, Mrs. H. G. Lovejoy,	$5 00	
Auburn, High-st. Cong. ch. and so.	50 00	
Augusta, A friend,	50 00	
Cornish, Cong. ch. and so.	10 55	
Denmark, Cong. ch. and so.	1 00	
Farmington, 1st Cong. ch. and so.	58 00	
Harrison, Cong. ch. and so.	3 50	
Holden, Geo. C. Wiswell,	3 00	
Kennebunk, Union Cong. ch. and so.	52 32	
Minot Centre, Cong. ch. and so., with other dona., to const. Miss S. F. JONES, H. M.	40 00	
Monson, Rev. R. W. Emerson,	15 00	
Norridgewock, A friend,	5 00	
North Bridgton, Cong. ch. and so.	5 00	
Norway, Sarah Abbott Holt,	3 28	
Oakland, Lyman K. Lee,	5 00	
Portland, Pearl S. Spear and others, 113.50; John Elliott and others, 105,	218 50	
Sanford, Cong. ch. and so.	12 00	
So. Freeport, Cong. ch. and so.	6 00	
Togus, James Garvin,	2 00	
Wells, 1st Cong. ch. and so.	19 50	
Westbrook, Cong. ch. and so.	59 72	
West Newfield, Cong. ch. and so.	3 85	
——, "T. B."	75 00—	703 22

NEW HAMPSHIRE.

Atkinson, Cong. ch. and so., with other dona., to const. Mrs. ANNIE G. WASON, H. M.	25 02	
Concord, South Cong. ch. and so.	118 32	
Durham, Cong. ch. and so.	57 55	
Francestown, Cong. ch. and so.	16 67	
Goffstown, Cong. ch. and so., with other dona. to const. KENDRICK KENDALL, H. M.	30 87	
Hinsdale, Cong. ch. and so.	4 31	
Hollis, Cong. ch. and so.	24 00	
Hopkinton, Cong. ch. and so., 1; A friend, 15,	16 00	
Keene, 1st Cong. ch. and so., with other dona., to const. Mrs. HARRIET I. BUCKMINSTER, MINNIE J. CAMERON, SAMUEL A. GEROULD, and CHARLES H. WHITNEY, H. M.	100 00	
Kensington, Caro W. Titcomb,	1 00	
Lancaster, Cong. ch. and so.	15 00	
Londonderry, Cong. ch. and so.	4 88	
Newmarket, Thomas H. Wiswall,	5 00	
Plymouth, Cong. ch. and so.	30 00	
Union Cong. ch. and so.	3 00	
——, A friend,	63 70—	515 32
Legacies. — Plaistow, Mrs. Mary S. Kelley, by L. G. Hoyt, Admr.		500 00
		1,015 32

VERMONT.

Chester, Cong. ch. and so.	16 28	
Derby, A friend,	10 00	
Essex, Cong. ch. and so.	3 33	
Georgia, Rev. Chas. W. Clark,	5 00	
Granby and Victory, Cong. ch., Lucy E. Rice,	1 00	
Hyde Park, Cong. ch. and so.	36 00	
Lower Cabot, Mrs. James P. Stone,	5 90	
Manchester, Miss E. J. Kellogg,	5 00	
Middlebury, Cong. ch. and so.	72 25	
Montpelier, Bethany Cong. ch. and so.	17 00	
Newfane, Cong. ch. and so.	5 00	
Norwich, Z. M. Cameron,	1 00	
Randolph, Mrs. Laura S. Smith,	5 00	
Roxbury, Cong. ch. and so.	5 75	
South Londonderry, T. Winchester, 1; T. Mackie, 1,	2 00	
St. Albans, Cong. ch. and so.	63 94	

St. Johnsbury, North Cong. ch., A friend, 25 00
St. Johnsbury, East Cong. ch. and so. 2 03
Underhill, Cong. ch. and so. 7 00
Vergennes, Cong. ch. and so. 15 00
Vershire, Cong. ch. and so. 12 00
Wallingford, Cong. ch. and so. 26 61
West Hartford, 1st Cong. ch. and so. 9 00
Weston, Mrs. C. W. Sprague, 2 00
Williston, Rev. A. D. Barber and family, 5 00
Woodstock, Cong. ch. and so. 51 32—408 51

MASSACHUSETTS.

Amherst, College Cong. ch. and so. 25 00
Ashburnham, 1st Cong. ch. and so. 31 55
Ashfield, A friend, 20 00
Ashland, Cong. ch. and so. 18 00
Ballardvale, Union Cong. ch. and so., to const. Rev. J. C. C. Evans, H. M. 60 50
Bedford, Trin. Cong. ch., E. G. Loomis' Sab. sch. class, 1 56
Beverly, Dane-st. Cong. ch. and so. 175 93
Boston, Park-st. ch., 1,279.58; do., Miss F. A. Boyd, 5; Old South ch., 1,175; Union ch., 482.79; Highland ch. (Roxbury), to const. Rev. W. R. Campbell, H. M., 186; do., Extra-cent-a-day Band, 25; Eliot ch. (Roxbury), 150; Pilgrim ch. (Dorchester), 113.03; Shawmut ch., 91; Mt. Vernon ch., 36; 2d ch. (Dorchester), A friend, 50; do., B. C. Hardwick, 25; do., A friend, 3; C. D. R., 80; A friend, 40; J. W. Field, 40; A. W. Dow, 10; E. S. F., 5; E. C. C., 5; Rev. R. B. Grover, for work in Turkey, 5; E. G. I. (Dorchester), 5; M. E. Brown, 5; A friend, 5; A friend, 2.50; A friend, 1, 3,824 90
Boylston Centre, Mrs. H. B. Flagg, 5 00
Bridgewater, A friend, 5 00
Brockton, A. C. Packard, 75
Brookline, Harvard Cong. ch. and so., Two friends, 100 00
Cambridge, Shepard Cong ch. and so., Mrs. E. Flint, 20; A friend, 1, 21 00
Cambridgeport, Prospect-st. Cong. ch. and so. 25 00
Chesterfield, Cong. ch. and so. 3 00
Concord, Trin. Cong. ch. and so. 27 07
East Somerville, Franklin-st. Cong. ch. and so. 167 00
Florence, Cong. ch. and so. 49 09
Globe Village, Evan. Free Cong. ch. and so. 10 89
Gloucester, Trin. Cong. ch. and so. 50 00
Harwichport, Cong. ch. and so. 7 00
Haverhill, Centre Cong. ch. and so. 64 50
Holyoke, 2d Cong. ch. and so. 72 89
Hubbardston, Cong. ch. and so., 2; A friend, 10, 12 00
Lawrence, Trin. Cong. ch. and so. 5 00
Lincoln, A friend, 1 50
Ludlow, 1st Cong. ch. and so. 10 72
Marblehead, 1st Cong. ch. and so. 55 00
Marshfield, 1st Cong. ch. and so. 109 48
Marshfield Hills, Rev. G. H. Morss, 5 00
Milford, Cong. ch. and so. 95 02
Milton, 1st Evan. ch. and so. 46 78
Mittineague, Cong. ch. and so. 17 41
Montague, Cong. ch., Friends, 28.50; Mrs. Benj. Fay, 5; Mr. and Mrs. E. L. Bartlett, 5; Benj. Bartlett, 1; Richard Bartlett, 1, 40 50
Newburyport, Belleville Cong. ch. and so. 250 00
Newton, North Evan. Cong. ch. and so., 3.76; Mrs. Sawyer, 5; Two friends, 4, 12 76
Newton Centre, 1st Cong. ch. Extra-cent-a-day Band, 21 00
Northampton, Edwards Cong. ch., Benev. so., 136.04; 1st Cong. ch. and so., 5, 141 04
North Hadley, 2d Cong. ch. and so. 9 47
North Leominster, Cong. ch. and so., 4; Y. P. S. C. E., for native preacher, Madura, 17, 21 00
Norton, Trin. Cong. ch. and so. 57 25
Pigeon Cove, Cong. ch. and so. 10 00
Pittsfield, Mrs. Harriet S. Strong, 30; J. S. Sears, 5, 35 00
Plymouth, Church of the Pilgrimage, 38 69
Provincetown, A friend of missions, 100 00
Reading, "E. S." 5 00
Salem, A deceased friend, 45 00
Sheffield, Cong. ch. and so. 7 00
Shrewsbury, Cong. ch. and so. 11 00
Somerville, Highland Cong. ch. and so. 37 05
Southfield, Cong. ch. and so. 5 00
South Hadley, Mary F. Leach, with other dona., to const. Mary Helen Keith, H. M., 90; Friends, 83, 173 00
South Natick, John Eliot Cong. ch. and so. 13 49
Spencer, 1st Cong. ch. and so. 387 26
Springfield, Faith Cong. ch. and so., 14; S. C. Burnham, 5, 19 00
Sterling, Y. P. S. C. E. 5 50
Taunton, Trin. Cong. ch. and so., to const. Henry W. Harrub and Lydia A. Hall, H. M., 216.39; West Cong. ch. and so., 12.26, 228 65
Templeton, Trin. Cong. ch. and so. 13 27
Three Rivers, Union Evan. Cong. ch. and so. 20 66
Warwick, Cong. ch. and so. 7 40
Watertown, Phillips Y. P. S. C. E., for native preacher in China, to const. Mrs. Ella B. R. Benton, H. M. 100 00
Wellesley, Cong. ch. and so. 15 00
Wellesley Hills, Frank L. Fuller, to const. himself, H. M. 100 00
Westfield, Smith Harding, 10 00
West Medford, Cong. ch. and so. 15 00
Westminster, 1st Cong. ch. and so. 86 50
Williamstown, 1st Cong. ch. and congregation, 360 00
Winchester, 1st Cong. ch. and so., Int. on Legacy D. N. Skillings, 200 00
Worcester, Piedmont Cong. ch. and so., Two friends, 120 00
Worcester Co., A friend, 10 00
———, A friend, 10 00
———, ———, 5 00
———, Friend, sale of watch, 2 00—7,872 03

Legacies.— Cambridgeport, Henry M. Bird, by William W. Bird, Trustee, 1,000 00
Essex, Addison Cogswell, by Mrs. Elvira D. Cogswell, Exec'x, for missions in Turkey, 1,000 00
Reading, Rev. Samuel Bowker, by Helen D. Bowker, 50 00
Walpole, Mrs. Mary B. Johnson, add'l, by Frederick Guild, Ex'r, 1,287 57—3,337 57

11,209 60

RHODE ISLAND.

Kingston, Cong. ch. and so. 47 81
Little Compton, United Cong. ch. and so. 14 88
Providence, Pilgrim Cong. ch. and so. 25 00—87 69

CONNECTICUT.

Barkhamsted, Y. P. S. C. E., 5; Wallace Carl, 5; Rev. Augustus Alvord, 5; Friends, 1.50, 16 50
Bolton, Mrs. Thos. L. Brown, 4 00
Bridgewater, Cong. ch. and so. 7 56
Broad Brook, Cong. ch. and so. 5 70
Central Village, Cong. ch. and so. 7 00
Chester, Cong. ch. and so. 18 60
Durham, Cong. ch. and so. 10 00
East Hampton, Cong. ch. and so. 20 54
East Hartford, So. Cong. ch. and so. 10 35
Easton, Cong. ch. and so. 5 00
Ekonk, Cong. ch. and so., 1.50; Rev. John Elderkin and family, 6, 7 50
Farmington, 1st Cong. ch. and so., of wh. 110 towards support Rev. Geo. P. Knapp, and 100 to const. Mrs. Julia W. Hillard, H. M. 210 00
Gilead, Cong. ch. and so. 51 50
Greenfield Hill, Cong. ch., 50 00

Green's Farms, John Elwood, 5 00
Griswold, 1st Cong. ch., A friend, 5 00
Hartford, 2d Cong. ch. and so., 400; E. M. Ney, 5, 405 00
Harwinton, Cong. ch. and so. 20 07
Killingworth, Cong. ch. and so. 10 50
Mansfield Centre, Friends, 8 00
Middlebury, Cong. ch. and so. 33 25
Middletown, South Cong. ch. and so., 125.75; 1st Cong. ch. and so., 14.71, 140 46
Milford, C. T. Merwin, 10 00
Naugatuck, Cong. ch. and so. 150 00
New Hartford, Horace Tracy Pitkin, 290 65
New Haven, Davenport Cong. ch. and so., 5; A lover of missions, 50; W. D. Baldwin, 25; Laura W. Heermance, 5; Laurence Thurston, 5, 90 00
New London, 1st Church of Christ, m. c. 10 38
Northfield, Cong. ch. and so. 6 92
North Greenwich, Y. P. S. C. E., for support Rev. W. P. Elwood, 30 87
North Haven, A friend, 30 00
Pomfret, Cong. ch. and so., of which 100 to const. CHARLES W. GROSVENOR, H. M. 185 00
Rockville, Union Cong. ch. and so. 94 73
Round Hill, Cong. ch. and so. 9 03
Salem, Cong. ch. and so. 38 50
Salisbury, Miss Norton's class, 1.25; Home class, 50c.; A friend, 1.50, 3 25
Saugatuck, ———, 10 00
Sharon, 1st Cong. ch. and so. 22 10
South Glastonbury, Cong. ch. and so. and Sab. sch. 6 89
Southport, A friend, 50 00
South Windsor, 1st Cong. ch. and so. 32 08
Suffield, Cong. ch. and so., with other dona., to const. Rev. D. W. GOODALE, H. M. 18 73
Thomaston, 1st Cong. ch. and so. 6 75
Thompson, Cong. ch. and so. 51 39
Thompsonville, C. Kingsbury, 5 00
Waterbury, A friend, 75; W. A. Hyde, for native Bible reader, 30; Parishioner, 5, 110 00
Westminster, Cong. ch. and so. 2 00
Wilton, Cong. ch. and so. 23 20
Winsted, W. H. Williams, 250 00
———, A friend, 1000 00
———, A friend, 100 00--3,689 00
Legacies. — Winchester, William E. Cowles, by Henry Gay, Ex'r, 641 66
4,330 66

NEW YORK.

Binghamton, 1st Cong. ch., toward salary Rev. W. M. Zumbro, 195 79
Brooklyn, Clinton-ave. Cong. ch., Young Ladies' Guild, 100; Lewis-ave. Cong. ch., 88.19; Bushwick-ave. Cong. ch., 23.60; Puritan Cong. ch., 21.25; Mrs. M. L. Roberts and daughter, 52, 285 04
Buffalo, Niagara-sq. People's ch. 8 29
Camden, Cong. ch. 13 17
Elbridge, Cong. ch. 5 25
Fairport, Cong. ch. 23 00
Fredonia, Alma R. Hubbard, 5 00
Groton, Cong. ch. 10 3
Jamestown, 1st Cong. ch., of which 100 from Mrs. William A. Hallock, to const. WRIGHT D. BROADHEAD, H. M. 280
Java, Cong. ch. 4
Lysander, Cong. ch. 3 60
Mannsville, Cong. ch., A. M. Wardwell, 104 00
Middletown, 1st Cong. ch. 23 00
New Haven, Cong. ch. 3 00
New York, Forest-ave. Cong. ch., 21.80; Anson Phelps Stokes, 100; Miss H. M. Lane, 5, 126 80
Oswego, Cong. ch. 1 87
Oswego Falls, Cong. ch. 5 45
Owego, Cong. ch. 15 00
Phœnix, Cong. ch. 7 50
Pleasant Plains, Rev. Webster W. Belden, D.D. 1 00
Richford, Cong. ch. 15 00
Richmond Hill, Cong. ch. 12 50
Rome, Welsh Cong. ch., for Madura, 2 50
Rushville, A friend, 1 50
Sherburne, "Cash," 25 00
Summer Hill, Cong. ch. 3 32
Syracuse, Plymouth Cong. ch., 26.30; Geddes Cong. ch., 4.86; Danforth Cong. ch., 1.50; Good Will Cong. ch., 1.49; South-ave. Cong. ch., 80c., 34 95
Troy, James Beadle, 1 00
Utica, Plymouth Cong. ch. 10 14
West Groton, Cong. ch. 7 39--1,235 05
Legacies. — Albany, Miss Clarissa Adams, by Horatio N. Snow, Ex'r, for missionaries in India, 8,000 00
New York, John T. Delaplaine, by J. Cruikshank and T. W. Chambers, Ex'rs, add'l, 41 93--8,041 93
9,276 98

NEW JERSEY.

Bound Brook, Cong. ch. 67 27
East Orange, 1st Cong. ch. 6 00
Jersey City, 1st Cong. ch. 27 12
New Brunswick, Mary H. Parker, 10 00
Passaic, Cong. ch. 19 37
Plainfield, Mrs. Sarah F. Johnson, 10 00
Upper Montclair, Chris. Union, Cong. ch. 150 00——289 76
Legacies. — Plainfield, Rev. Oren Johnson, 6,077 00
6,366 76

PENNSYLVANIA.

Dundaff, Mary A. Leek, 3 00
Germantown, 1st Cong. ch. 14 83
Montrose, A friend, 5; Edwin Lathrop, 4, 9 00
Philadelphia, Central Cong. ch. 681 68
Scranton, William R. Storrs, to const. Rev. JAMES MCLEOD, D.D., H. M. 75 00
Shamokin, M. C. Jenkins, 4 00——787 51

MARYLAND.

Baltimore, 2d Cong. ch. 15 00

DISTRICT OF COLUMBIA.

Washington, 5th Cong. ch., 11.50; Lincoln Mem. Cong. ch., 2.06; Plymouth Cong. ch., 1.27, 14 83

NORTH CAROLINA.

Oaks, A. E. F., through Woman's Miss. Union, 4 00
Southern Pines, 1st Cong. ch. 43 86——47 86

GEORGIA.

Atlanta, A friend, 10 00

FLORIDA.

Daytona, Y. P. S. C. E. of Cong. ch., for Bible reader, Marathi, 25 00
Lake Helen, Woman's Aux., W. H. M. U. 5 00
Rockledge, George Alfred Brown, 25 00——55 00

ALABAMA.

Tuscumbia, Emilia F. Brewer, 4 00

INDIANA.

Michigan City, 1st Cong. ch. 35 00

MISSOURI.

Eldon, Cong. ch. 9 05
Ironton, J. Markman, 1 00
Kansas City, Rev. S. Penfield, 7 00——17 05

OHIO.

Atwater, Cong. ch. 14 00
Berea, Fred. Brown, 3 00
Brighton, 1st Cong. ch. 4 00
Canal Dover, Rev. W. J. Evans, 3 24
Cleveland, Euclid-ave. Cong. ch., Horace Ford, towards salary Rev. J. P. Jones, 25; Lake View Cong. ch., 9.83, 34 83

Elyria, I. V. Metcalf, 10 00
Hudson, Wm. Chapin Webster, 10 00
Mantua, Caroline M. Davis, 6; Mrs. Mills, 50c. 6 50
North Madison, Cong. ch. 1 00
Oberlin, Mrs. Eliza B. Clark, 10; N. P. Jones, 5.35, 15 35
Olmsted Falls, Cong. ch. 5 00
Oxford, "L. E. K." 10 00
Rootstown, Cong. ch. 31 00
Springfield, 1st Cong. ch. 12 67
Strongsville, 1st Cong. ch., towards support Rev. J. P. Jones, 15 00
Tokio, Trin. Welsh Cong. ch. 1 50
Twinsburg, Cong. ch. 9 00
Vermillion, Cong. ch. 4 20
West Andover, Cong. ch. 26 61
Youngstown, Plymouth Cong. ch. 25 00—241 90
Legacies.—Toledo, Miss Laura A. Parmelee, by J. D. Chambers, Ex'r, 1,000 00
1,241 90

ILLINOIS.

Abingdon, Cong. ch. 98 30
Chicago, Warren-ave. Cong. ch., 67.32; University Cong. ch., Y. P. S. C. E., 18; Cragin Cong. ch., 2.05; Miss Whitcomb, 8; Cash, 1, 96 37
Earlville, J. A. D. 25 00
Evanston, Cong. ch. 17 00
Farmington, Cong. ch. 16 35
Naperville, Cong. ch. 31 65
Pecatonica, Cong. ch. 9 30
Ridgeland, Cong. ch. 20 82
Rockefeller, Cong. ch. 5 22
Seward, Cong. ch. 39 00
Somonauk, Mr. and Mrs. A. Williams, 2 30
Terre Haute, Lucy S. Maynard, 5 00
Woodburn, Cong. ch., of which 5 for work in Madura, 7 40—373 71

MICHIGAN.

Bronson, Cong. ch. 2 00
Grand Haven, Cong. ch. 7 52
Grand Rapids, 1st Cong. ch. 50 00
Hillsdale, Mary Smith, 10 00
Imlay City, Cong. ch., for work in Armenia, 19 00
Wolverine, 1st Cong. ch. 5 00—93 52

WISCONSIN.

Beloit, Mrs. S. T. Merrill, 5 00
Berlin, Union Cong. ch. 15 00
Edgerton, Cong. ch. 10 68
Genesee, Cong. ch. 20 16
Racine, A friend, 10 00
Richmond, Rev. W. I. Hunt, 12 50
Stoughton, Cong. ch. 4 14
Tomahawk, 1st Cong. ch. 4 00
Watertown, Cong. ch. 16 89
Waukesha, Cong. ch., 24.35; Rev. Chas. W. Camp, 2.50, 26 85
Waupun, Cong. ch. 13 50—138 72

IOWA.

Algona, A. Zahlten, 10 00
Bethel, Cong. ch. 54
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Des Moines, North Park Cong. ch. 35 25
Grand View, Cong. ch. 5 00
Lake View, Cong. ch. 15 67
Montour, Cong. ch. 43 00
Muscatine, A friend, through Rev. A. B. Robbins, 50 00
Otho, Elkhorn Branch Cong. ch. 3 00
Peterson, Cong. ch. 5 07
Pleasant Hill, Cong. ch. 1 00
Talmage, Cong. ch. 2 00
Victor, Cong. ch., 18.45; A minister's wife, 10, 28 45—211 48
Legacies.—Des Moines, Mrs. Harriet L. Rollins, by S. A. Merrill, rent, 34 09
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St. Paul, Friends, through Mrs. W. D. L. Love, 25 00
Wayzata, Cong. ch. 5 00—217 60

KANSAS.

Ellis, Cong. ch., Sab. sch., and Y. P. S. C. E. 30 00
Leavenworth, A friend, 20 00—50 00

NEBRASKA.

Ainsworth, A friend, 5 00
Brunswick, Cong. ch. 1 50
Clay Centre, Cong. ch. 7 20
Havelock, Rev. and Mrs. Samuel Wood, 2 50—16 20

CALIFORNIA.

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Berkeley, Cong. ch., of which 15 from gentlemen, for support Bible reader, Madura, 27 50
Buena Park, Cong. ch. 4 65
Chula Vista, Cong. ch. 60 00
Cloverdale, Cong. ch. 26 15
Pasadena, Mrs. H. D. Lyman, 25; Miss E. H. Lyman, 25, 50 00
Pescadero, Cong. ch. 4 00
San Diego, 1st Cong. ch. 125 00
Santa Rosa, Cong. ch. 2 00
Stockton, 1st Cong. ch. 25 70
Whittier, Plymouth Cong. ch. 4 78
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Pleasant Hill, Mrs. E. Y. Swift, 5 00

COLORADO.

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Pukwuna, Cong. ch. 1 50
Rapid City, Cong. ch. 9 00
Scotland, Rev. John Krakenbuche, 2 50—21 37

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Total from September 1, 1895, to February 29, 1896: Donations, $289,477.70; Legacies, $55,522.95=$345,000.65.

For Young People.

A. L. O. E.

A MISSIONARY IN INDIA.

The juvenile libraries of England and America from 1852 onward have been often replenished by the addition of stories bearing on the title-page the mysterious imprint, *By A. L. O. E.* It was long before the public were informed that these letters signified *A Lady of England*, and that the lady was Miss Charlotte Tucker, the daughter of a gentleman who had been prominent in the Bengal Civil Service, and afterwards Chairman of the Board of Directors of the East India Company in London. His daughter Charlotte was born in May, 1821, and spent most of her life in England — a happy member of an honored family, moving in the best circles. Among the guests of the household in her younger days were the Duke of Wellington and other well-known people of distinction; and both in society and at home Miss Tucker was rich in loving friends.

Gayety, energy, and industry characterized the youth of A. L. O. E. In middle life she resolutely set her foot upon all personal ambitions and yielded her gifts to the Lord's service in a way more earnest than ever before. The seventy-nine volumes of her published works were written with the single desire to do good, and were very popular and useful in their day.

But it was not till Miss Tucker had reached an age when toil is often exchanged for rest, that she began the work which gives her a place in the annals of missions. Her father's long residence in India, the honorable career of her brothers in that country, and the wonderful opening of doors for missionary effort had always engaged her eager interest in the Christian work done there. She "considered missionary work of all works the highest." Perhaps she had heard that story often told of the Duke of Wellington, whom she ardently admired, which narrates how he sternly said to a young man who was speaking of missions with supercilious contempt: "Sir, you forget your marching orders: 'Go ye into all the world and preach the gospel to every creature!'" At the age of fifty-four, Miss Tucker stood unfettered, absolutely necessary to none; she was in sound health and she could pay her own way, so that no risk of missionary funds would be involved: why should she not devote the evening of her life to India?

As might have been expected, her plan met with great opposition, for no such attempt had ever been made before at such an age. Her devoted friends shrank from the parting and they also believed that she could not endure the Indian climate or the strain of missionary life. However, her resolute spirit carried her through, and after a victorious campaign with the Hindustani language at home,

she offered herself to the Church of England Zenana Society, and sailed for India in 1875.

A missionary described her on her arrival there as "tall, slight, with lofty brow, sparkling eye, face constantly beaming with love and intelligence, genius in every look, figure agile and graceful." On her part she wrote: "I am particularly delighted with the American missionaries I have seen. . . . It seems to me as if both England and America had sent their cream to India."

IN THE ZENANA.

While traveling northwestward from Bombay to the Punjab, this indefatigable lady wrote her first book for the service of India. Thirty-nine booklets are mentioned in her biography as among those she wrote for translation into Indian languages. The love of symbol and parable, which appears in all her writings, wonderfully fitted her for dealing with the Oriental mind.

Miss Tucker's first India home was at Amritsar, a chief city of the Punjab, having a population of 135,000. There she was welcomed in a bungalow which she called The House Beautiful, "on account of the dwellers in it." She insisted

on the missionaries calling her "Auntie," and her loving, winning ways made the natives sometimes call her "Angel."

But the eager and self-denying spirit of A. L. O. E. soon moved her to seek the regions beyond Amritsar, and in 1876 she went to Batala, twenty-four miles eastward, a town of 25,000 inhabitants, and a Mohammedan stronghold. The only Christian work there was carried on by a native catechist and one convert. Here, with occasional breaks, the remaining seventeen years of this sweet woman's life were spent; chiefly in zenana visiting, but with a great variety of other missionary activities. She practised the most rigid economy that she

TRAVELING WITH BULLOCKS IN INDIA.

might have more to give away, she taught in the schools, secured the confidence and supported the hearts of persecuted converts, carried on a vast correspondence, besides her other writings, and entertained guests without number; giving, for instance, in one period of eight months "more than six hundred teas to boys or young men." "The blessing she was among those boys," says a missionary friend, "is incalculable. Her very age proved to be an advantage. The boys had a chivalrous admiration for her. She was not left alone at Batala; a missionary lady or family was stationed with her and she had the happiness of seeing

much growth of the work. Not that there appear to have been many converts as the result of her labors; her influence was of that diffusive kind which cannot be measured by statistics. She was kept from loneliness by the constant presence of her Master and by the feeling that separation of body from her home friends was nothing compared to separation of soul." She said: "My ties to my loved ones in England are not broken, they do not depend on time and space."

Eight happy years of Miss Tucker's India life passed away in perfect health, but then came a sickness which seemed "unto death." She was then sixty-two years old. In reply to her persistent inquiries she was told that the doctor thought her dying. A smile and an almost shout of joy escaped her. "I am so glad," she exclaimed, "so glad to be dying in harness! It is too good to be true." The high expectation of seeing the Lord face to face so thrilled her with joy that a remarkable result followed. Acting as a powerful stimulant, it revived her sinking bodily powers, so that this very rapture at the prospect of going brought her back to life!

HINDU WOMAN WITH ORNAMENTS.

It was a great disappointment; ten years longer she was to wait and serve, But she did it, though with failing strength, with the same loving trust, indomitable energy, and resolute self-denial. She carried on her old activities with high-spirited cheerfulness, "trying to keep herself from thinking too much about heaven," whither most of her dearest friends had now gone. When at length, in November, 1893, her own summons came she had reached the age of seventy-two. In the early part of her last illness she was taken back to Amritsar, and in her last letter she wrote: "I have come again to House Beautiful, where the four sweet damsels, Faith, etc., glide about to see to my comfort." One day hearing the voice of a friend outside and being told that she was too weak to see him, she answered, "I must see him;" and then, with a flash of her old determination, "I *will* see him!" To him she said: "I am dying, I know it; I am very happy, in perfect peace, without a doubt or care. I am longing to go home." She directed that she should be buried at Batala, that her "dear brown boys" should carry her to the grave, and that nobody was to wear mourning or shed tears. There was to be no coffin and the funeral expenditure might not exceed five rupees.

The loving associates of Charlotte Tucker, whether English or native, united to praise her beautiful and consistent life and to say that, "in giving her to India, the Church of Christ had given of her very best."

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